ZIONS HERALD

INDEPENDENT METHODIST WEEKLY

v. 118 1940

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The Morning Light Is Breaking

Editorial

New Year's Card

Halford E. Luccock

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A Story of the Adventure of Living

Making the Bible Your Own

Gold That Is Ours for the Taking

The World Raises Peace Questions with the Church

Two Significant Reprints

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★ *January* 3, 1940 ★

MR. EDITOR!

Letters from Our Readers

★

A Modest Correction

In a recent article in the HERALD paying high and deserved tribute to my friend Dr. Julian S. Wadsworth of Geneva, Switzerland, there occurs a slight inaccuracy which, I am sure, neither Dr. nor Mrs. Wadsworth would wish to pass uncorrected. When the new church at Manchester, Conn., was erected in 1925, Dr. Wadsworth, a former and greatly loved pastor, and a wood-carver of note, presented the church with a panel of an angel, which now adorns the lectern, and also some smaller carvings.

In 1929, when Mr. and Mrs. Albert Crowell of Manchester were visiting Dr. and Mrs. Wadsworth at Château-Thierry, they found that Dr. Wadsworth had just completed twelve panels of the apostles. Immediately Mrs. Crowell felt that this was an opportunity to further beautify the church reredos which, when the church was built, she had given in memory of her grandfather, Rev. E. S. Stanley, a former pastor. Mrs. Crowell acquired the panels and had them installed, at a cost of several thousand dollars rearranging the reredos so that the panels could be placed in appropriate relation to the carving of "The Last Supper," by Guido Mayr of Oberammergau, which was the central figure in the original reredos. As a result, the church now possesses one of the most distinctive and exquisitely beautiful reredos screens in Eastern Methodism. As pastor of the church when, in 1930, the screen was rebuilt, and thus conversant with the facts, I offer this modest correction. ROBERT A. COLPITTS.

Melrose.

Getting Away from the "Anti"

Since publication of my Los Angeles letter in ZIONS HERALD of November 15, I have been informed that the temperance forces of California have reorganized under the name of the California Temperance Federation, and that the situation in our state, as portrayed in my letter, was "slightly more helpless and hopeless than really exists." The former Anti-Saloon League is leading in this realignment, and two new superintendents have been selected, one for the northern part of the state and one for southern California. Their office writes me that the new name indicates a desire to get away from the "Anti" to a name with positive meaning and that they are meeting with much encouragement in the attempt to bring the temperance organizations together under one banner. A campaign of education, looking toward local option in 1940, is definitely under way.

Dr. Roy L. Smith, formerly president, will continue in that capacity in the new organization. On the board appear the names of a number of representative laymen and ministers. It would seem that under such leadership we ought to "go places" in our campaign for temperance. The new setup, I believe, will have the best wishes and hearty support of the entire church.

JESSE LEE CORLEY.

Los Angeles, Cal.

New England Deaconess Association

Your recent article on the growth of the New England Deaconess Association was most interesting.

The name of a very important person intimately connected with the Association for more than twenty years was omitted, that of the late Charles H. J. Kimball, who served as treasurer from 1908 to 1931. Mr. Kimball's untiring devotion to the interests of the corporations that he served, his calm, efficient judgment on the questions that arose, his unfailing interest wherever needed, his clear perception and keen mind, largely contributed to the success of the work.

It was owing to the efforts of Theodore A. Hildreth that the donations from Mrs. Mary M. Foucar and Mrs. Louise M. Marshall were received for the building and furnishing of the Home for Aged Methodist Women in Concord. Mr. Hildreth celebrated his eightieth birthday last May in White Plains, N. Y.

CAROLINE L. GOODWIN.

Advocates "Praying Band"

Our bishops are calling for a forward movement on the part of our great new church, to be preceded by a day of prayer and eighty-two great day meetings. Can we not, as a "Praying Band" of the retired, so labor in prayer daily that we may help our 7,800,000 Methodist members make a mighty impact upon a warring world? Let us gird on our armor afresh, and begin as never before "supplications, prayers, intercessions, giving of thanks, for all men, for kings, for all in authority," for a wide-spread return to simple, wholesome, gospel principles; for annihilation of war, for universal peace founded on justice; for the success of an appeal in behalf of our constituency to the President of the United States to appoint Herbert Hoover as his personal representative, to negotiate a new, fresh peace policy —our entire Government behind this great peace arbiter. May we in our retirement, as Holders of the Silent Vigil (H. S. V.), keep at this most important and divinely inspired task, indefinitely, or until the beginning of the dawn of a new era. I suggest that it be at ten and three o'clock, each day, or as near those hours as possible.

May our hearts be inspired for a great prayer work by the God of the nations of the earth! FRANK A. EVERETT,
Chaplain Veterans of the Cross Fellowship,
New England Conference.

Wellesley.

With Our Writers

A. E. DRAPER, Newfields, N. H.; a Methodist preacher in New Hampshire for more than half a century; retired only since 1937.

ROBERT W. STEVENS, Hilltop House, Colchester, Conn.

WEBSTER H. POWELL, Boston; executive secretary of the Preachers Aid Society of the New England Conference.

Methodism and World Peace?

In the splendid "Call to the Church" from the Council of Bishops, the people called Methodists were urged to set aside Sunday, December 31, as a special day of prayer when "in every Methodist church, in family worship, and in the prayers of individuals, petition be offered" for several vital aspects of world Christendom including "the restoration of world peace."

This was indeed timely. What a power the new united Methodist Church with its eight million members could be in such an hour as this! Eight million devoted followers of Wesley praying fervently for peace! And now if these followers of Wesley are also devoted followers of Christ and should decide to implement their adoration given to the Prince of Peace at last Christmas time by a real contribution for peace during the coming year, just think what a factor they could be!

If perchance they should become so fired with enthusiasm for peace that—at great personal sacrifice—they should contribute one cent a month each during the coming year, and two cents next December in a very special observance of the birth of Christ, it would give to the Methodist World Peace Commission a total of $1,040,000 in 1940, instead of the $17,500 that it had last year.

With such a fund, the commission, which has really done fine work with the limited funds at its disposal, might be wonderfully used of God to help answer the fervent prayers for peace. If, however, the people who prayed for peace do not really care enough about it to give as much as an average of one cent a month for this special purpose,—to enable their commission to do its work of educating and building for peace as thoroughly as possible during this coming year,—I doubt if their prayers will be answered very soon, or even in this generation. I doubt, indeed, if God cares "two cents a bushel" for such feeble prayers.

MARK R. SHAW,
Associate Secretary in Boston Area, National Council for Prevention of War.

Melrose.

——We suggested to the Vicar an idea which came to us only the other day—that *the preacher is the worst possible judge of sermons.* He seldom goes to hear sermons primarily for the good of his own soul, to find solution for his spiritual problems, to get inspiration for better living, to get new faith and courage. He is really looking for ideas, ideas for sermons of his own. For him the good sermon is the one *with the Big Idea.* Such are rare, and often, for the layman, ineffectual. The layman desires and needs platitudes persuasively driven home. (Henry Van Dyke once said that a platitude is something flat, firm, and solid upon which eternal truth may be founded.)—PERCY SYLVESTER MALONE, "Gargoyles," in *The Churchman.*

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THE INDEPENDENT METHODIST WEEKLY

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I *Turn Seventy-Five*

A STORY OF THE ADVENTURE OF LIVING

A. E. DRAPER

I turn seventy-five. Millions of one's fellows do the same. Why mention it? But why not? One's life is one's own, however one may be related. In terms of human life, this is a full measure of days—"threescore years and ten," possibly "fourscore"; in terms of eternity, less than a "watch in the night." How should one think of one's years? As a measure of duration—"See how old I am"? Or as covering the spread of one's adventure with life? As the years present new experience, in altered circumstance, the individual is challenged to readjustment in thought and in habit. What should follow? Not a lengthened catalogue of events, merely. Rather, wider horizons, fresh measurements, new conventions, growing character.

1864—seventy-five years ago. The people of the United States were in the midst of a "great civil war, testing whether that nation or any nation so conceived and so dedicated can long endure." A national election came in that year. In November, Abraham Lincoln was elected, a second time, to be President of the United States. General Early, leading Confederate forces, was operating in the valley of the Shenandoah, and threatening the Capital, Washington, D. C. In October, General Sheridan made his famous ride from Winchester, and turned the tide of battle at Cedar Creek, Virginia. I was not party to that swift ride. In November, General Sherman led the march "from Atlanta to the sea." I was in the "infantry" in those days. Moreover, I was on hand, and demanding attention, at the time of the "Second Inaugural" and, again, the surrender of General Lee. The Period of Reconstruction brought first-hand experience with life. With my parents I saw "hard times" in the 1870's. I came to my majority in the mid-Victorian years. I have shared in interest in the Spanish-American War, the Boer War, the Russo-Japanese War, and the World War. I am concerned at this present for the warring peoples in Asia and in Europe.

But, look! Wars and rumors of wars are not all of life. Within these years transcontinental railways have been builded. Frontiers have been pushed from the Ohio to the Mississippi, from the Mississippi to the Rocky Mountains, and met, on the Western slopes, by the gold-seekers, the hunters, and the trappers from California and the Puget Sound country. "Government land" has been given to veteran soldiers, and to others. Indian reservations have been thrown open to white settlers. Prairie dogs and herds of buffaloes have given place to ranchmen, to farmers, to industrialists, to builders, to bankers, to councils and governments and constitutions of cities and of states. The railways now find complement in transcontinental highways and airways. There was no telephone to call the doctor in November, 1864. And since telephones, there have come Marconi and the wireless, and for many, "We've always had the radio." And, in the meantime, the map of the Eastern Hemisphere has been redrawn again and again.

One intending to expend his years ministering the gospel of God should seek to know his world and humankind. He should study not alone the text of Holy Scripture but also the thoughts of men as touching human life, its circumstance, its objectives, its destiny. The literatures, of history, of psychology, of philosophy, of theology, of poetry, of art, of the sciences, physical and social, should be made to bear tribute, "that the man of God may be complete, furnished completely unto every good work."

A calendar of prevailing opinion and of theories concerning human life and well-being, offset for date, will run behind the chronological record of human adventure and achievement. In telling the life story of Henry D. Thoreau, Henry Seidel Canby remarks concerning the years "1830 to the outbreak of the Civil War": "In that era began an incredible expansion toward material prosperity paralleled by an outburst of spiritual and intellectual fervor. . . . It was an age of conflicts between idealism and materialism, between Abolitionism and slavery, between zeal and common sense, between the capitalist East and the adventurous West, between religion and the gospel of success."

Philip Guedalla limns his picture of "The Hundred Years"—1837-1936—by a "selection of its leading moments." Try these:

> 1837. The princess Victoria becomes Queen. Van Buren becomes President. "Almost unperceived by the wiseacres

in Washington, the United States were changing, and the crash of 1837 was a fresh chapter in the change."

1861. January—"When the Czar's hand lifted from the paper, there were no more serfs in Russia." April—South Carolina had seceded from the Union. "Northern loyalty was growing capable of something larger than allegiance to a single state. A cannon thudded. The war was on."

1933. March—Berlin: The fire in the Reichstag building. The Nazis win in elections. Washington: Roosevelt, F. D., becomes President. The bank holiday. The New Deal.

"Oh, wad some power the giftie gie us to see oursels as others see us!" One would think it good if all ministers of the gospel in the United States would read "The American Commonwealth" (1915), by James Bryce, English, and "America Comes of Age" (1927), by André Siegfried, French, and, for outlook international, "The Political Awakening of the East" (1925), by George M. Dutcher, American.

In '88 and '89, between "prep" school and college, I served as a pastor among farmers and woodsmen. Beside a country road, miles from any teacher, I began study of "The Faculties of the Soul," "The Relation of the Soul to Matter." I was caring for and dealing with "souls." Noah Porter, president of Yale, had made abridgment of his chief work, "The Human Intellect" (1868), and had published "The Elements of Intellectual Science" (1871.) Under such tuition I learned of the work of men like John Locke, David Hume, J. S. Mill, English, Kant and Hegel, German, and René Descartes, French. Herbert Spencer, English, was in vogue. Some were saying that Mr. Spencer had dealt a "heavy blow to Kantian and similar philosophies, and had given the experiential philosophy of J. S. Mill, and his school, a scientific basis." However, Mr. Spencer confessed to bafflement, and came to worship at the altar of the Unknown and Unknowable. The young preacher saw that, if he would minister to fellow men struggling amid the exigent facts of life in a world that outmeasured their comprehension, he must look, still, to the Holy Scriptures for a gospel.

Men like Henri Bergson, Bertrand Russell, William James, and John Dewey have wrought and taught through later years. At times one wonders whether the price of primacy in the sciences, intellectual and physical, is that one shall inscribe oneself within the mundane, and deny to God or man resources in knowledge or experience surpassing one's own. However, our Lord ministers, still, release to captives and recovery of sight to the blind. Witness the life story of George Romanes, English scientist.

A grandchild, aged fifteen, sat down to a school assignment—descriptive English. These verses were offered:

Red hair, gray eyes,
Temper, a hot one.
You can't beat him at anything.
He's a tanner's son.

Now he's helping at the bench.
Now he's clerking in a store.
Now he works at carpent'ring
Rafter, wall, and floor.

Now he marries happily,
Takes a pastor's work to do,
Has a church in a good parish.
He's a father, too.

He has had the knocks of life.
Borne them bravely every day.
Now he's steadier, wiser, finer,
Clean and pure in every way.

Where did the youngster get all that? However about the lines of verse, what about the tradition of one's lifetime? But, look! Life has brought discipline. Improvement is perceptible. Even the child who wrote the verse takes on habit and character after the family tradition.

The parents who welcomed me at birth, and who "led me up to man"—consideration for the individual, personal accountability, reverence and love for God and man, characterized the home.

The gentle, lovely woman who gave me her vows at twenty-five, and her companionship until sixty—"her children rise up, and call her blessed; her husband also, and he praiseth her." The man she loved had been "called of God." Becoming his wife, she would uphold that call. And our children—these gave hearty, wholesome humanness to all the habit of life. What sermons they preached, that shy, alert woman attending upon her duties as wife and mother, and our children! How shall one so blessed of God fail the discipline of his manhood?

Pray that this adventure upon life shall lead, at last, into fitness for the "inheritance of the saints in light."

Everyday Living

OUR AMERICA

★

JOSEPH FORT NEWTON

In 1823, G. W. F. Hegel, one of the noblest thinkers of Germany, wrote his "Philosophy of History." In the midst of his argument he paused to explain why America was not included in it:

"America is the land of the future, where, in the ages that lie before us, the burden of the world's history shall reveal itself. It is the land of desire for all those who are weary of the historical lumber-room of old Europe.

"It is for America to abandon the gound on which hitherto the history of the world has developed itself. What has taken place in the New World up to the present time is only an echo of the Old World—the expression of a foreign life."

Naturally, as history has to do with what has been and what is, and not with the future, America was left out.

What Hegel saw, our fathers felt too—that America is a new world where humanity is to make a fresh start. It is the second—perhaps the last—chance of the white man in history.

John Winthrop said three centuries ago: "For we must consider that we shall be as a city upon a hill. The eyes of all peoples are upon us, so that if we shall deal falsely with our God in this work we have undertaken, we shall be made a byword through the world."

Here is that sense of a divine mission in America, born of deep religious faith, which has been the beacon of our history. How stands the case today?

By as much as we ape the Old World, echo its thought, or become involved in its tangled intrigues and wars, by so much do we betray and abandon the dream by which our fathers were led.

O America, remember and consider! If we fail to give an economic and spiritual basis to liberty and law, humanity fails. If the last hope of the race is lost, the race is lost too!

BY THE WAY—
Comments on the Passing Pageant

★

HALFORD E. LUCCOCK

lew Year's Card

The most stirring thought that has caught my eye and ind at the turn of the year is in four sentences by Walter ippmann. The sentences, notable in themselves, are all e more arresting from their authorship. It is just a little ore than ten years ago that Mr. Lippmann's "Preface to lorals" had the spotlight of attention in religious circles. ne of its central phrases, "the acids of modernity," passed uickly into the common speech of our time. That book resented one of the most thoughtful, vigorous, and forridable criticisms that traditional Christian faith had cononted for many years. Mr. Lippmann pictured in memrable fashion the plight of many in our world who had ot rid of religion but not of the need of it. He pointed ut that we were witnessing something new, a generation at had become "disillusioned with their own disillusionent."

With this background, Mr. Lippmann's words in an ticle, significantly entitled "The Forgotten Foundations," e arresting:

> The liberties we talk about defending today were established by men who took their conception of man from the great central religious tradition of Western civilization, and the liberties we inherit can almost certainly not survive the abandonment of that tradition. And so perhaps the ordeal through which mankind is passing may be necessary. For it may be the only way in which modern man may recover the faith by which free and civilized people must live.

We have called these words a New Year's card. And so ey seem to be—a card of remembrance and of hope to e church and the fellowship of Christians throughout e world. For it is hard to see how there could be pointed ut more clearly a central aspect of the relevance of the hristian gospel to our modern world in its desperate nguish and need. Man's freedom, these words declare, ome from the Christian conception of man. Allow that aluation of man which comes from God's revelation in hrist to drop out of the world's mind and life, and the berties that spring from that valuation are left without sible support or hope.

It is a remembrance that heartens us to our task as we ce a new year's work in the church. The most important ork in the world is to keep alive that Christian revelation God and man on which any hope of a fair tomorrow terly depends.

rivate for Preachers Eavesdroppers Permitted)

No one, alas (not even the four faithful readers of this ge—myself and three others), has given me the four lumes of Carl Sandburg's "Abraham Lincoln: The War ars" as a Christmas gift. Twenty-dollar books do not ow readily on Christmas trees. So, up to date, my owledge of that great work has been confined to furtive ading done in bookshops for as long as I could endure ithout flight the threatening looks of the outraged bookstore clerks. That much—and the reviews. But no one could read even casually the story of Carl Sandburg's titanic effort and devotion in the writing of those four immense volumes, of 2300 pages and over a million words, without being deeply impressed. Sandburg put twelve years on the work. His collection of material came to look like a vast second-hand bookstore, overflowing the second floor of his house into the attic and garage. He not only went through a thousand source books but traveled all over the United States in search of original letters and other material, supporting himself and the job by lectures and ballad recitals, sung to his guitar.

One thought which this record brings to the preacher is a humbling one. Suppose that I or any other preacher should bring to the study of one character, Jesus, even a part of the concentrated and consecrated (the two words have much in common) devotion that Sandburg brought to Lincoln! Why not? Is it not our purpose to make Jesus live in the minds of people, as it was Sandburg's to make Lincoln live? Can we have any hope of doing it by the easy and lazy repetition of platitudes, by windy oratorical generalities? In Emerson's words, the years of Sandburg's full measure of devotion "sting and bite and kick me."

Prayer in Wartime

It is certainly legitimate to glean what comfort may be found in depressing days. One item of comfort and hope for the church is to be found in the many reports that come from England that in many quarters wartime prayers have a much more genuinely Christian quality than many of the blasphemous entreaties to God to get on with the business of killing which passed for prayer in 1914-1918. Indication of this is the recent comment in the secular weekly *The New Statesman and Nation*:

> I commented the other day on the independence of the church in the present war and called attention to the difference between the Archbishop of York's pronouncements on federation and the flamboyant imperialism that proceeded from ecclesiastical dignitaries in 1914. I now have in front of me a "Manual of Prayers for Wartime," compiled by the Archbishop of York. Certainly the contrast is striking enough. Here are one or two extracts:
>
> "At times of self-satisfaction, self-seeking, and self-confidence; deliver us from evil.
>
> "At times of boastfulness over success or victory, of irritation at defeat, of despair at hope deferred; deliver us from evil."
>
> "That from national penitence may spring a new zeal for social justice. That we may strive to love our enemies; may constantly suppress all wrath, clamor, and bitterness; and may have our eyes opened to the way of peace and reconciliation.
>
> "That we may show charity and sympathy towards all innocent aliens among us; and may be restrained from all violence and injustice."
>
> These are typical extracts; they are certainly more Christian than the appeals to God to give us victory and so forth, which resounded from the altars in the last war.

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L. O. HARTMAN, Editor and Manager

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Baptists Object

Announcement was made on Sunday, December 24, that President Franklin D. Roosevelt had appointed Myron C. Taylor, retired steel magnate, as his personal representative to the Vatican and had called upon "all the churches of the world which believe in a common God" to throw the "great weight of their influence" behind the cause of world peace. Simultaneously with his appointment of Mr. Taylor, the President invited Dr. George A. Buttrick, president of the Federal Council of the Churches of Christ in America, and Rabbi Cyrus Adler, president of the Jewish Theological Seminary of America, to confer with him from time to time, "in order that the parallel endeavors for peace and the alleviation of suffering may be assisted." "I believe that while statesmen are considering a new order of things, the new order may well be at hand," Mr. Roosevelt wrote the Pope and the two other religious leaders. "I believe that it is even now being built, silently but inevitably, in the hearts of masses whose voices are not heard, but whose common faith will write the final history of our time. . . . In the grief and terror of the hour these quiet voices, if they can be heard, may yet tell of the rebuilding of the world."

The undertaking of the President in behalf of world peace was quite generally hailed with satisfaction, though Dr. Frederick Brown Harris of Foundry Methodist Church, Washington, D. C., and certain leaders of other denominations, while approving of the effort to find a way to world peace, voiced objection to the implications of an appointment of a representative of this country to the court, not of a political power, but of a religious and ecclesiastical organization. On Friday morning of last week a two-page letter formulated by the executive commi tee on public relations of the Northern and Soutl ern Baptist conventions on behalf of 10,250,000 Bap tists was received at the White House. While the exa contents of the letter are not available at this writin it is understood that the communication is temperat in tone and follows the general lines of a pronounc ment adopted by the Baptist conventions this yea that "we oppose the establishing of diplomatic rel tions with any ecclesiastical body, the extension c special courtesies by our government to any ecclesia tical official as such, and the employment of any of th branches of our national defense in connection wit religious services that are held to honor any ecclesia tical leader." The pronouncement declared "all suc violations of principle must be resisted in their begi nings." In an interview Dr. Rufus W. Weaver, chai man of the executive committee on public relation said telegrams received from Baptists and Bapti organizations all over the country had counseled strong stand against the President's action in appoin ing a personal representative at the Holy See.

Mr. Roosevelt stated in a White House press co ference on Friday that he understood that sever denominations were not represented in the Feder Council of Churches and that he would be glad to se the heads of these churches provided they cared t come to the White House for a conference.

Certainly, no one could object to the President efforts for world peace or even to those efforts pu sued in cooperation with leaders of the Protestan Roman Catholic, and Jewish faiths. Indeed, a broad-minded churchmen of whatever persuasic must hail the move of the President in behalf of pea not only with deep satisfaction but with great rejoi ing. If, however, the appointment of Mr. Taylor representative to the Vatican involves by any imp cation recognition of the Holy See on the politic level by the United States, there will be wide-sprea objection throughout the country. We citizens of fr America have always prided ourselves on the pri ciple of the separation of church and state. We ha not surrendered that principle, and will not su render it under any conceivable circumstances.

Magnificent Gesture of Good Will

Good will backed by hard cash to the amount $250,000 was expressed by the United Jewish App for Refugees and Overseas Needs when, according an announcement on New Year's Day, it set aside th sum for Christian refugees. The authorities of t organization said $125,000 of the sum would be tra mitted to Pope Pius XII by Bishop Bernard J. Sheil Chicago for the aid of Catholic refugees and as memorial to the late Pope Pius XI. The other $125,0 will be turned over to Dr. George A. Buttrick, pre dent of the Federal Council of the Churches of Chr in America, for use by Protestant refugee agenci The Jewish officials wrote Dr. Buttrick that the su for Protestants constituted "an acknowledgment our part of the sympathy and support of the leaders the Protestant churches for all victims of religious a racial persecution."

THE MORNING LIGHT IS BREAKING

At a time like this when the whole wide world is threatened with one of the most destructive wars in human history, men and women everywhere are living under a cloud. Indeed, in certain quarters, apparently impenetrable darkness has settled down over the land.

Moreover, back of the physical expressions of struggle and pain and monstrous evil, there is a sad paralysis of faith and hope due to the fact that no one seems to have any theoretical formula capable of bringing even a measure of practical relief. Multitudes have lost their belief in God, in their fellow men, and in themselves. It is very dark just now. What is the meaning of life at a time like this? Where is rational purpose, where is love? Stumblingly, falteringly we cry in our deep despair, "What of the night?"

In answer to all this pessimism, amply justified if we regard the situation solely from the human angle, the church of Jesus Christ makes reply in ringing words—"The morning cometh." Cries organized Christianity with one voice, "Now we see not yet all things put under him. But we see Jesus."

Not in a long time has this confident expression of faith in light in the midst of darkness been set forth quite so vibrantly as it appears in the "Madras Series"* of seven arresting volumes based upon the meeting of the International Missionary Council held at Tambaram, Madras, India, December 12-29, 1938. Each of these books is an inspiration. Their very titles invite the reader to study the pages that follow. Volume I is entitled "The Authority of the Faith"; Volume II, "The Growing Church"; Volume III, "Evangelism"; Volume IV, "The Life of the Church"; Volume V, "The Economic Basis of the Church"; Volume VI, "The Church and the State"; and Volume VII, "Addresses and Other Records."

It would of course be impossible even in the space of one HERALD page to present an adequate review of this excellent, up-to-the-minute library of broad information and high inspiration for all serious-minded Christians and also for earnest non-churchmen who are hoping against hope to find the pathway of light in the darkness of our present night. Certain it is that the leaders at Tambaram in far-off India faced the hard facts of the world situation and studied with care the progress of the missionary movement in all lands.

Confronting with honesty and vigor that central problem of theology, "The Authority of the Faith," leaders from America and Europe, China and India in Volume I have set forth their views with great insight and force. The paper "Between Hocking and Kraemer," by Professor Walter Marshall Horton of Oberlin College, is a brief but brilliant exposition of the Barthian theology and the criticisms of it. That address should be read by every Christian minister.

Missionary-minded Christians—and all Christians should be missionary-minded—will find in Volume II, "The Growing Church," a world view of the progress of the church in twenty-seven different fields. The pages of this book abound with facts, figures, and illustrations for missionary addresses.

One of the largest volumes in the "Madras Series" is the one on "Evangelism"—418 pages. Says the International Missionary Council of it: "If this book were read by every minister and his official board in America, and its lessons applied to the American churches, a revival of religion would surely follow, and missions would be supported as a natural result." We heartily agree with this judgment. Among the many contributors to this book is Toyohiko Kagawa, who deals with "Occupational Evangelism."

Very important is "The Life of the Church" for its practical value to all churches. It contains material on worship, the Christian home, and religious education.

"The Economic Basis of the Church" has 596 pages. It is the report of the findings of Sections XII and XIII at the Tambaram meeting, together with much material gathered by J. Merle Davis, who for two years had been engaged in an intensive first-hand study of the fields of the church in the Far East. In many respects this volume is the most important in the entire series. It takes the reader into a deep and comprehensive study of factors in missionary work that are popularly overlooked, and points the way to a much larger effectiveness in the pursuit of the world mission of the Christian church. Volume V should be read with care—and studied.

Surely, in these days when the relation of the individual to the state is being discussed with an attention almost never before accorded the general subject, there could be no theme more vital than "The Church and the State." The presence of this volume in the series is another evidence of the determination upon the part of the missionary leaders at Tambaram to confront every problem bearing on the life of the church and its mission, no matter how much difficulty might be involved in it. Volume VI is indeed "an unmatched book that is essential for any thoroughgoing understanding of the world today."

The concluding volume of the "Madras Series," "Addresses and Records," brings to the reader the series of addresses delivered at the council meeting. In the list of speakers are the names of John R. Mott,

*THE MADRAS SERIES OF THE INTERNATIONAL MISSIONARY COUNCIL. 7 volumes. Regular price, $7.50. May be obtained from the Board of Foreign Missions, 150 Fifth Avenue, New York, N. Y., for $3.50, postpaid. Check must accompany order.

Toyohiko Kagawa, Rt. Rev. V. S. Azariah, bishop of Dornakal, India; Douglas Horton, W. Y. Chen, T. Z Koo, C. F. Andrews, William Paton, Paul S. Rangaramanujam, Miss Pao Swen Tseng, and E. Stanley Jones. Volume VII also contains some special resolutions adopted at Tambaram, and a list of the members of the council meeting and the fraternal delegates.

At the ridiculously low price of $3.50, this modern missionary library should find a place on the study shelf of every Christian minister and layman.

Give the Church Paper a Chance

Give the church paper a chance! A few Sundays ago we heard Dr. George E. Heath, pastor of Wesley Methodist Church, Worcester, make a forceful five-minute appeal for subscriptions to ZIONS HERALD at the close of a Sunday morning service. He told his congregation that he believed in the paper, that it was the best religious weekly in the country, that it should be in every home, that he had always promoted it in every church that he had served, and had found from experience that the HERALD was a most efficient assistant pastor. In five minutes this live pastor secured twenty-nine new subscriptions. It can be done.

The Social Gospel for Today

The pioneer work of Professor Walter Rauschenbusch finds immortality in the lectureship now operating from time to time in the Colgate-Rochester Divinity School. The most recent series of addresses on this foundation has just been published bearing the title "This Nation Under God."* Its author is Dr. Arthur E. Holt, well-known leader of social action in the Congregational denomination, and professor of social ethics in Chicago Theological Seminary and the Divinity School of the University of Chicago.

"This Nation Under God" is a remarkably helpful and clear book about that one issue to which thoughtful people are turning in even larger numbers, namely, "Can democracy survive?" Dr. Holt considers such topics as "The Soil in Which Democracy Grows," "Responsible Living in a Democracy," "How the American People Became Irresponsible," "Democracy's Competitors," and "The Church Nourishing the Roots of Democracy." The author is too well informed to minimize the enemies of "the American way." But he believes it to be the best possible structure for growing personalities, in spite of its abuses and the difficulty of maintaining it. The problem that confronts us is that of transferring the sense of responsibility in the citizen of a small community to the dweller in the larger industrial and commercial centers of America. The only basis on which this end can be achieved is that of a deepened moral consciousness in the individual himself. Faith, justice, and good will are not empty phrases. They form the blood stream of the life that men most anxiously desire.

This conclusion brings to a focus our major religious duty, together with the course that the church as an institution must follow. The church must be a unit in which the virtues and earmarks of democracy find expression. It must not deny in its own corporate life the principles of brotherly, cooperative, and intelligent action. Furthermore, it must continue its prophetic criticism of society. The most potent instrument that the church owns is worship. Men must learn to live "under God," to borrow Lincoln's unforgettable phrase, or they will not live at all under the ægis of democracy.

Dr. Holt writes with dignity and with the impetus of a massive weight of facts and insights. Undoubtedly, "This Nation Under God" is one of the six indispensable new books for American ministers and thoughtful laymen.

*THIS NATION UNDER GOD. By Arthur E. Holt. Willett, Clark & Company: Chicago, New York. Price, $2.

Three Lynched in '39

Three persons were lynched during 1939 in the United States, according to a report just released by the Department of Records and Research of Tuskegee Institute. This figure is 3 less than the number 6 for the year 1938; 5 less than the number 8 for each of the years 1937 and 1936; and 17 less than the number 20 for the year 1935. Two of the persons lynched were taken from the hands of the law—one from the jail and the other from an officer of the law outside of jail. There were 18 reports of instances in which officers of the law prevented lynchings. All these instances reported were in Southern states. In all cases, the persons were removed or the guards augmented or other precautions taken. A total number of 25 persons, 5 white men and 20 Negro men, were thus saved from the hands of mobs. Of the persons lynched, 2 were Negroes and 1 was white. The offenses charged were: murder, 1; fatal injury to boy in automobile accident, 1; altercation with man, 1. The states in which lynchings occurred and the number in each state are as follows: Florida, 2; Mississippi, 1.

An Appeal to the Church

The church cannot get along without the world. Jesus once said, "The field is the world." What did He mean? He meant that His followers in disseminating gospel truth must operate in the world. But there is another sense in which the church needs the world. From secular sources often come wholesome criticisms and valuable suggestions on the thinking and doing of organized Christianity. We gladly give space, therefore, in this issue of ZIONS HERALD for a two-page "spread" of excerpts taken from articles in the January numbers of two important monthly magazines which call the church to a new sense of its duty in this time of crisis and give particular attention to the attitude of the church upon the peace question. Every subscriber to the HERALD should read with care not only those two pages but also the original articles in their entirety—"War and the Verities" in the January *Harpers* and the editorial "War and Peace" in the January *Fortune*. The excerpts will be found on pages 12 and 13 of this issue of the HERALD.

MAKING THE BIBLE YOUR OWN

Gold That Is Ours for the Taking

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WILLIAM G. CHANTER

Those who find this page interesting are invited to share in making it effective. If they have any questions which they would like to have considered, any passages of the Bible which they would like to have discussed, they are asked to write to Dr. Chanter in care of the editor of the HERALD. So far as possible, their letters will be made the basis of the weekly discussions.

Now the serpent was more subtle than any beast of the field . . .

The story of the forbidden fruit is one of the most familiar of all the Bible stories. It has become the source of more than one of our proverbial expressions. But this very familiarity has tended to obscure the appreciation of the extraordinary penetration of the analysis of human life and human nature which this story presents. Here is being enacted the recurrent tragedy by which the fair promise of growing life is betrayed by the very attempt to realize it. Here a great, an inspired mind is trying to show us just what are the forces that lead to shipwreck. It is no long-ago episode enacted in an Oriental garden but rather a type of the ordeal which always faces the beginner in the task of living, and hence nothing could be more worth while than the attempt to master the lesson that the story means to teach.

First of all, it is well to notice that to the mind of Eve the temptation seemed to come from without and from below. It was the voice of the serpent which led her astray, and the serpent was one of the beasts of the field, one of that teeming creation from among which there could be found no being capable of sharing the life of man. Disobedience to the dictates of benevolent Power was an idea that came to her in subtlety—but it came as an idea that was foreign to her nature to begin with.

Yet the motives on which Eve acted were not fleshly or sensual. She did not eat the fruit because she wanted the physical satisfactions that it might bring. Rather, she was seeking a richer life, a broader experience—she was trying to attain a greater measure of maturity. But still, the story tells us, she was listening to a voice that was essentially base and animalistic. If she began with this grand notion of making life a great adventure, she ended with a keen realization that the tree was "good for food, and that it was a delight to the eyes."

Now, think this through. Is it true? We hear and read so much stuff which tells us that what used to be called sin is really self-expression, that even when it leads to the shipwreck of life, still there is something magnificent about it. Over against this, the Bible story insists that, at the bottom of it, there is essential baseness in eating the forbidden fruit, that this kind of self-expression expresses a self which is less human than animal. It cannot be said that the story seems lacking in sympathy, or that the God who appears in it is cold and harsh. But we shall do well to try to understand just why there is this resolute insistence on the inhumanity of sin.

And when the woman saw that the tree was good . . .

However, the story shows us that there can be no evil doing as long as the voice comes wholly from without. Only when Eve began to hear within her own heart and mind an echo of the serpent's voice was there any danger. It can hardly be said that the motives on which Eve finally acted were evil. In fact, the desire for a really mature experience, for complete self-control, for the ability to make one's own choices intelligently—this desire is, after all, the very essence of the force that makes human life truly human. The story is an illuminating depiction of the way in which motives good in themselves can lead to disaster.

The reason may be found, it seems to me, in the fact that Eve is thinking simply in terms of her own desires, without relating them to the whole situation in which she found herself. She did not think of the goodness that had put her into the garden and had given her the free use of it with all its fruit save one. She did not ask whether power and goodness like that would have denied her that one tree without a good reason. No, she acted as though she was the universe, as though any restraint upon her was bad. She accepted the serpent's invitation to doubt the very power of God to enforce His own laws. This silly individualism is the ruin of everything. It is this which vitiates the application of the really noble urge to an adventurous life, for the adventure that aims at fattening the ego is only contemptible in its disregard of other egos and incredibly stupid in its blindness to the limitations of the individual life. This short-sightedness is the inevitable result of selfishness, which cannot see the real nature of any situation since it ignores the elements which, just because they lie outside the narrow horizon of the mere individual, are of ultimate importance. Society at large, God in His heaven, duty, and love—these are beyond the range of vision for the individualist. But life is not truly human without them.

Hence it was that Eve did not get what she wanted. She could not because she had not really had a clear idea of her goal. She saw the world in the blurred mirror of her own little egotism. She reached for the most wonderful fruit in the world and found herself grasping instead apples of Sodom which she had never wanted. Only those who see life steadily and see it whole can ever hope to get what they really want. And that clear vision can come only to those who take counsel not of the serpent but of God, and thus realize the humanity which is made not in the image of the beast but in the image of God Himself.

Yes, there is only one way to be truly human. It is, as Jesus said, a narrow way. The broad way may be adorned with all the glitter of specious rationalization which turns the sordidness of self-love into the glory of self-realization. But those who cry out, "I will lead my own life," and try to do so in disregard of the larger relations of that life of theirs, will find, as Eve found, that theirs is the great adventure which in the end leads only to ultimate disillusionment of an existence which, however subtly, is subhuman.

The book of Genesis still has a message!

HOW YOUTH SEES IT

ROBERT W. STEVENS

During the last few years, a great many friends of my own age and older have discussed with me the attitude of the youth of today toward religious matters, or bewailed what seemed to be a lack of religion and morals on the part of contemporary youth—a lack of religion and morals as we who are over fifty understand them. I have also talked with a number of young people on the subject, and must admit that my sympathy and thought is with them.

In thinking on these matters, a few of the following concepts seem basic:

First, while the world and world conditions have changed, truths as such remain as ever.

When I was young and accepted Christianity, a great deal of useless, cumbersome, and, in my own opinion, vicious baggage went along with this acceptance. Youth of today is not to be hoodwinked or browbeaten in these matters, at least not to the extent it was forty years ago. Youth today has taken, and continues to take, the bunk out of religion. Religion to them is what I think it should be.

Secondly, there is the method of living.

The necessity of some more or less vague emotional experience or phenomenon is entirely unnecessary: that is not religion except as one lives one's life by it. Some people undoubtedly do experience an unknowable exaltation at some period of their life, which they accept as a so-called conversion.

But conversion merely means, in religious thought and experience, a going along with instead of a going against a trend of thought and action. When I was a boy, anyone who did not have some big emotional upset, do a little shouting, and, perhaps, a bit of unintentional lying, was certain to be damned. What an outrageous theory to try to foist upon a child, or an adult, either, for that matter!

Thirdly, Christ did not come to save the righteous, but the sinning.

From that statement, it must follow that there are a few righteous people. I believe that there are, and that there always have been. Such people probably would never have any great upset in feeling during the course of their religious lives. They would accept Christ, or His golden rule, as their way of life; it is most probable that such people did just this from the time they gave thought to the matter first, and simply went on from there unconcernedly.

With others, particularly with those whom we might term old or young sots, roués, magdalens, etc.—perhaps if and when they are mentally overcome with realization of their activities and condition they experience such a revulsion of feeling as might be likened to the thunderclap out of the clear sky. These are the people who would perhaps do a great deal of shouting at "conversion"; certainly, they are the people whom Christ came to save, rather than those previously mentioned, who were not in such great need of Him.

Fourthly, there is the matter, a matter most essential in religion, of an open mind.

In some few things, I have quite definite ideas, but, even so, I do not guarantee to think tomorrow as I do today. Before night, some unknown fact, or perhaps the overturning of something which up to now I have assumed as factual, could and may upset the beliefs of a lifetime. I have no quarrel with those who are what I term fundamentalists: in truth, I am inclined to envy them. I am reminded of a certain speaker's remark to the effect that he wished he could be as sure about anything as som people are about everything.

To me, the so-called facts of life are, at best, hopes, prob lematical and relative. As much as 2000 years ago, we hav record of one Pontius Pilate asking in all sincerity "What is truth?" I shouldn't dare answer him even wit 2000 years more of experience.

But what is the attitude of youth today? This: Your life the way you live it, is your religion. Much of it is writte so large that all can see, and no amount of psalm-singing cant, or shouting is going to deceive people very much, no will God be deceived at all.

And the belief in God? The concept of God so dear t many of us, what of that? Some years ago, I heard Dr Harry Emerson Fosdick tell one of his many experience with other people's life-problems. It seemed some ma came to him one day in a heart-broken condition saying that he had lost his faith, that he could not and did no believe in God. Dr. Fosdick asked the man what his con ception of God was. After listening for a while, Dr. Fos dick broke in saying, "Why, brother, I couldn't believe i such a God myself." He then gave the man a very differ ent picture, one that he found no difficulty in accepting.

I do not doubt that some people would immediately sa this is all wrong, perhaps declaim that it is wicked. Go does not change, etc. Without questioning the truth o that, let me ask who has much definite authority to tel you what God is. Each person builds his own conceptio out of what is really very limited guesswork. Your guess i as good as mine, and I do not know but that the guess of a so-called wicked man is as good as that of a so-called Christian. Every mortal who has ever lived has built up a God, and no two conceptions are exactly alike. The Chris tion has one conception, but each individual Christian' conception varies. The heathen has another conception the generous man, the miser, the rich man, the pauper, th man on relief—they all have their conceptions. Even thos who have never admitted or expressed a belief in any Go or those who deny loudly the existence of any God, stil have their conceptions, if only that they may define wha they are denying.

In my opinion, any man's God is the dominant guidin force in his life, whatever that force may be. This defini tion, you must admit, allows considerable latitude i describing what God is.

What are some of the dominant guiding forces in th youth of today?

They chase after pleasure.

They live in the open much more than their elders.

They spend little or no time hair-splitting over creeds.

They take it for granted that the world should and wi give them a square deal.

They do not claim to be overly "good" in the religiou sense, but they despise filth and filthy things.

They see little sense in talking much about religion.

They intend to live openly and aboveboard, and expe others to do likewise.

These ideas, with a few more, most of which are muc better and finer than those held by the older generatio when they were young, are the foundations on which th youth of today are building their conception of God.

Perhaps a number of old has-beens like myself will ho up their hands in holy horror and call this sacrilege. Ho ever, it is well to remember that about the only person whom God was supposed to have given a personal appea ance could offer no better description of Him than th He was a burning bush and a voice.

Really, that is not very much to go on.

What's Good in the Movies

★

LILLIAN WHITE

"Balalaika," "Four Wives," and "Judge Hardy and Son"

Films like the Hardy series, the "Daughters," and "Balalaika" are enjoyable but not distinctive. One is not bored when watching them, but comes away with practically nothing, no lovely pictures to remember, no very clever repartee, no haunting emotions. In a few days such pictures are melted into the limbo of one's memory with dozens of other ordinary ones seen in the past. One might better stay at home and listen to good music on the radio or read a good book or practise the old-fashioned art of conversation. One chief reason for the weakness of such pictures is that they are primarily talkies, not movies. Visual images linger so much longer in the memory than words with most people, yet producers have not used them to tell these stories or to create emotional effects. There is so much chatter that even the good speeches are lost before one can get home.

Another reason for the mediocrity of such films as "Judge Hardy and Son," "Four Wives," and "Balalaika" is their lack of straight, clear thinking. The philosophy they reveal is often uncritical and superstitious—old wives' advice. Also, the fact that the picture-makers try to please everybody keeps them from developing forcefully an honest conviction. Take, for example, "Balalaika." It tries to please anti-war sentiment by the Christmas Eve scene in the trenches when "Silent Night" is sung antiphonally by the enemy armies, just before they go over the top to kill each other. It pleases the more military-minded with the dashing Cossacks, with peasant girls running to the windows to see them. It tries to please anti-Communists by bemoaning the charming days of aristocracy in the "Holy" Russian Empire. Yet it shows the soldiers ruthlessly striking down the revolutionaries in the street. (On the whole, however, it gives a much more sympathetic picture of the "Holy" Russian Empire than of the suffering workers who wanted a revolution.) If this switching from one point of view to another were an attempt in the documentary spirit to show both sides accurately, it would be praiseworthy, but when it's a mercenary attempt not to offend patrons of the movies, you get, as a result, neither an impartially objective account nor an honest, consistent presentation from one point of view.

"Judge Hardy and Son" are getting increasingly sentimental and pious. Some genuine and profound religious experiences would be all right, but to me there is something shallow about religion as we see it in this picture and others. An adolescent boy blubbering out loud, "Dear God, please don't let Mom die," or something to that effect, just doesn't seem natural. I believe an adolescent boy's truest personal prayers are uttered in the silent depths of his own heart.

The screen's enthusiasm for marriage and babies runs wild in "Four Wives," which is the sequel to "Four Daughters." By the end of this film, they are all married and three of them have babies. One of the daughters, Ann, marries her second husband before she has the child of her first. Jeffrey Lynn is shown as a marvelously good sport because he marries Ann and tries to help her forget Mickey Borden (John Garfield). Now, this does seem like pushing the campaign a little too far. Couldn't Mickey be at least allowed to get cold in his grave before Ann is married off?

Yet in fairness we must admit all three of these pictures are bright and gay, humorous in spots, and you might be quite enthusiastic about them.

"High School"

This B film, imitative of "What a Life!," passes as simply a story of high-school life with its laughs and sighs, but the fact that practically the whole school is in uniform lays it open to the suspicion of being intentional preparedness propaganda. The girls are members of the Lasso Club, harmless enough, but nevertheless whetting the appetites for uniforms. The boys are R. O. T. C. and make themselves useful by catching some gangsters in a somewhat vigilante manner. The greatest joy a girl student can have is being chosen honorary officer of the R. O. T. C. To the pacifist, relative or absolute, this kind of picture is an abomination.

"The Light That Failed"

Even Ronald Coleman has not saved this picture from being overtalky, passionless, and unconvincing. To me, this artist who goes blind takes it like a sissy, dramatizing his calamity. Some blind people have lived creative lives and contributed to the happiness of others. Why show us as a hero one who commits suicide?

Things to Think About

★

WORTH M. TIPPY

A baby is born every 14 seconds in the United States; 2,000,000 are born alive every year, evenly divided between city and country.

But in a single year, 75,000 babies are born dead, 70,000 die in the first month of life, and 14,000 women die from childbirth, or are pregnant at death or within three months of death— a total of 159,000 deaths.

Two out of three maternal deaths, one out of three deaths of young babies, and many still births can be prevented.

World's iron production: in 1740, 70,000 tons; in 1837, 2,000,000 tons; in 1937, 133,000,000 tons.

"Our forefathers dubbed gold a 'noble' metal because of its incorruptibility. Iron was subject to rust and corrosion. The invention of stainless steel has at last raised iron to the rank of nobility."

The American Iron and Steel Institute reported 502,000 persons employed in the steel industry of the United States in September, 1939. The monthly payroll was $69,735,000.

Three hundred years ago ingenuity was almost as great as it is now, but was limited by the material at its disposal. Strength was almost synonymous with weight and clumsiness. Precision depended on the true eye and steady hand of the craftsman unaided by mechanism.

Vessels in unknown or shallow waters, or in fog, formerly felt their way slowly and hazardously by casting the lead line. Today the Echo Sounder furnishes accurate soundings 300 times a minute, giving quick warnings of shallowing waters.

Paul V. McNutt, federal security administrator, and late dean of the Law Sctool of the University of Indiana, told the Lawyers' Guild at Washington recently that expansion of the "business of government" made it essential that the modern lawyer be a "statesman as well as a technician."

"It is the task of the law schools to fashion a program of study which will produce a lawyer thoroughly grounded in the principles of social science generally, as well as professional craftsmanship.

"Moreover, he must have an adequate conception of society and its problems, have a scale of social values, and the ability to formulate social objectives."

"For genuine ideals are not in the nature of a goal—something to be reached; they are perfections to be pursued endlessly, limits that are always beyond, to be more and more nearly approached but never attained."—*Cassius Jackson Keyser, in "The Pastures of Wonder."*

THE WORLD RAISES PEACE

TWO VERY IMPORTANT ARTICLES IN CRITICISM OF THE ATTITUDE OF THE CH ING AMERICAN MAGAZINES. BY PERMISSION OF THE EDITORS OF THESE MAG

War and the Verities

ELLSWORTH BARNARD

[*Harpers Magazine*]

The present crisis has stripped from pacifism its veil of plausibility. "Peace at any price" is a slogan to which the majority of human beings are not yet ready to subscribe. The long-obscured ideals by which, and not by bread alone, men truly live revive to confirm us in the belief that there are things worse than war. The pitiless light of events that have actually taken place reveals the fallacies that have blinded vast numbers of men and women who have thought that peace could be cheaply purchased. The multitudes who have so glibly parroted the pious theses that war is unnecessary, that it achieves nothing good, and that it is unchristian, are now compelled, if they wish to preserve their intellectual and moral integrity, to reexamine these assumptions.

The present war is indeed unnecessary in this sense: that if the spirit in which the League of Nations was conceived had been maintained; if a substantial majority of the members had been determined to resist aggression and had been willing to go to war to do it; or even if France and Britain (and the United States) had been willing to stand together and oppose force to force —first in Manchuria, then in Ethiopia, then in the Rhineland, then in Spain, then in Austria—the long series of international crimes which have now culminated in a challenge to civilization as we know it might never have been perpetrated. But would world opinion—would public opinion even in the small countries who were most loyal to the League, because ostensibly they had the most to gain from its success —have sanctioned what would have amounted to a "preventive war" against Japan, against Italy, against Germany when Hitler remilitarized the Rhineland? If, in the last of these instances, France had marched into Germany and crushed the Nazi military machine, it might have saved the independence of Austria, of Czechoslovakia, of Poland; it might have meant "peace for our time." But who can doubt that all the peoples of the world—deluded as they had been by pacifist sentimentalism and unwilling to face the fact that there are criminals among nations as among men —would have risen with one voice to condemn the act? When will the decent people of the world awake from the childish dream that peace can be purchased by being peaceful—by tolerance and talk and treaties?

For Nazi Germany is not unique. There have always been men and nations who have believed that what they had the power to do was right, who have despised and trampled on what we in the Western world are accustomed to call the Christian virtues. And if these virtues—as almost all of us really believe at heart, however such a faith is belied by our habitual actions—are absolute and unalterable, then these men and nations are the instruments of a force that is absolutely evil and must be resisted at any cost. And as this evil has shown itself from time to time throughout all history among men and among nations, so it is impossible to foresee that it will ever cease to appear. And so long as it exists it must be opposed; and that means war. We may deplore so bitter a necessity; but where is the alternative?

The alternative, if any, would be refusal to resist. For, however great the evil, it is held that "force settles nothing," and that "everybody loses a war." These are two more of the shallow generalizations—half true but more than half false—which impose themselves so readily upon uncritical minds. The falsity of the first assertion becomes obvious from the consideration of two facts. The first is that "nothing is *ever* settled." We live in an evolving world, where new forces are forever making themselves felt.

On the other hand, with regard to the relative and temporary settlement of problems and issues, "force *does* settle things." Force took this country away from the Indians; force made it independent of Great Britain; force made slavery illegal. And to come to events nearer in time, what would be the answer if we were to tell the Ethiopians, the Spanish republicans, the Austrians, the Czechs, the Albanians, the Poles, that "force settles nothing"? The Treaty of Versailles settled nothing precisely because it was *not enforced*. The Allies won the war and then threw away the fruits of victory—partly, it is true, because of greed and revengefulness, but far more because of a stupid, humanitarian, pacifist refusal to recognize that there still existed in the world evils which can be opposed and checked only by force.

Wars *are* won. That "everybody loses a war" is true in the sense that the nations engaged are always materially impoverished by the struggle. But the further assertion that war "inevitably" brings only evil, that from the use of force no good can possibly arise, is mere pacifist propaganda. At least it was something that Germany was beaten. Whatever or whoever was immediately responsible for the war, the ultimate issue was German hegemony in Europe. And while the Germans had not then degenerated into Nazis, nevertheless, the national egotism, the contempt for the individual, the eager worship of power—all the elements of National Socialism except the madness of racial hatred—were already shaping the life of the German nation. Are those who say that nobody wins a war prepared to maintain that conditions today would have been no worse had Germany proved the victor?

But such questions have no meaning for the pacifist, whose whole argument is that in war there is never any moral issue, never a right and a wrong side. War is itself always the wrong side; to refuse to go to war is always right. And it is everywhere alleged, as a final defense of this position and bid for emotional support, that war is always unchristian. Let us see.

But first some cynical reader (not a pacifist) will be sure to ask: "What has Christianity to do with it? Is it not obvious that to most professed Christians their religion is not a way of life but an external convention, a habit of going to church and giving a certain amount of money to respectable charities? Is it not a commonplace—and obviously true—assertion of Christian apologists that Christianity has not failed because it has never been tried? Are not people always making of Christianity a slogan to justify whatever course of action they desire to follow?" All this must be granted. But even one who does not presume to call himself a Christian may believe that the teachings of Christ embody indisputably the highest ideal of human life that Western civilization has ever known. And there is no use in quibbling about the implications of "highest," nor about what is involved in the common Christian virtues of justice, truth, compassion, forgiveness, self-sacrifice. In actual life it is not difficult to know, if the will to do so be present, the course of action to which we should be compelled if we were loyal to these virtues. And it is my contention that that course of action is sometimes war.

One group of persons who hold a different view, however, it is impossible not to respect. The Society of Friends, or Quakers, have shown during generations that their efforts for peace are not dictated by selfish or ignoble motives. Their belief in the primacy of spiritual as opposed to material values, and the issue of this faith in the willingness to face privation and death in order to alleviate suffering of whatever kind among human beings of whatever color, creed, and race, compel reverence even from those who cannot help differing in some instances as to the means by which the Christian ideal is to be realized.

But how many of our most vocal pleaders for peace in the name of Christ are ready to renounce the world where Cæsar rules? Is it not rather precisely that world with which they are concerned? Is it possible not to believe that pacifist sentiment in general derives mostly from selfish motives and aims wholly at worldly ends; and that it holds the highest way of life to be not self-sacrifice but self-indulgence? It assumes pain and death to be the only evils, and avoidance of these, as far as possible and at any cost, to be the only good. It involves the monstrous paradox of trying to establish peace by means of exactly the same vicious tendencies—fear and selfishness and lust for material wealth—which are among the ultimate causes of war.

It is perhaps pointless to quote the Gospels themselves, since Scripture can always be twisted into support of personal views, however fantastic. But it will be at least interesting to consider a few of the texts which have a bearing on the question of whether Jesus of Nazareth preached a pacifistic creed. "Blessed are the peacemakers!" he says in the Beatitudes. But would he have blessed the makers of the "peace" of Munich? And over against this must be

(Continued on page 17)

STIONS WITH THE CHURCH

ARD THE PEACE QUESTION APPEAR IN THE JANUARY NUMBERS OF TWO LEAD-
PRESENT HEREWITH SUBSTANTIAL EXTRACTS FROM EACH OF THESE ARTICLES.

War and Peace

AN EDITORIAL

[*Fortune*]

The U. S. is not Christian in any formal religious sense; its churches are not full on Sundays and its citizens transgress the precepts freely. But it is Christian in the sense of absorption. The basic teachings of Christianity are in its blood stream. The central doctrine of its political system—the inviolability of the individual—is a doctrine inherited from nineteen hundred years of Christian insistence upon the immortality of the soul. Christian idealism is manifest in the culture and habits of the people, in the arguments that orators and politicians use to gain their ends; in the popular ideas of good taste, which control advertising, movies, radio, and all forms of public opinion; in the laws, the manners, and the standards of our people. If these applications of Christianity are materialistic, they are nonetheless real; they are nonetheless removed from the barbaric, the pagan, the unchristian; they are nonetheless humanitarian rather than terroristic, kind rather than cynical, generous rather than selfish. The American has always been, and still is, at home among ideals.

Now, manifestly, the American owes all this to the church. He owes it to the fight that the church put up during long, dark centuries in Europe; and he owes it to the leadership that the church provided in the settlement, founding, and political integration of his incredibly bounteous land. But while his original debt to the church is thus profound and utterly without price, it cannot be said that, for the past hundred years or so, it has been much increased. It cannot be said that this period, characterized by the greatest material progress that man has ever made, is characterized by an equivalent spiritual progress. It cannot be said that the church has faced with any conspicuous success the new material conditions brought about by the industrial revolution. Indeed, just the opposite can be said. It can be said that the church has been unable to interpret and teach its doctrine effectively under these conditions; and that as a result there has been a declining emphasis on spiritual values and a rising emphasis on materialism as a doctrine of life.

In order for humanity to progress it must *believe;* it must have faith in certain absolute spiritual values, or at least have faith that absolute spiritual values exist. The church, as teacher and interpreter of those values, is the guardian of our faith in them. And as laymen we do not feel that that faith is being guarded.

In support of this criticism it would be possible to bring forward considerable historical evidence, such as, for example, the church's stand toward slavery for decades prior to the Civil War. Neither in the North nor in the South did the church embrace the doctrine, inherited from its own teachings, that all men are free, whether black or white. Instead, it rationalized slavery during the entire period of the "irreconcilable conflict" and did not change its position *until the people forced it to.* It did not, that is to say, preach absolute values, but relative values. It failed to provide spiritual leadership.

But for examples of this failure to define and interpret absolutes it is not necessary to have recourse to history. The most trenchant example is to be found in our own time in the church's attitude toward war. In 1914 the U. S. church was stolidly opposed to war, which it characterized as unchristian. The U. S., it asserted, must on no account be drawn in. But in 1917, on the grounds that certain Christian values were at stake, the pastors mounted their pulpits to declaim against the Huns and bless the Allied cause.

But the reaction from that war to end war was as extreme as the invectives that had urged it on. Nowhere could men see any good in the war; nowhere would men give any credit to the peace. The boys had died in vain. And as for the church, it descended from its pulpits to meditate. Collectively or individually, publicly or privately, it retracted; it was ashamed of having called down the fire; a number of its members turned to extreme pacifism; and when the war of 1939 broke out, it was *again* opposed to participation almost to a man.

There are two points to observe concerning this complete circle that the church made in the brief span of twenty years.

First, the values used by the church in reaching its decisions could not have been absolute spiritual values because by no spiritual logic is it possible to get from one of these positions to the other. The threat to Christianity from the Kaiser in 1917 was far less than the threat from Hitler is today. The régime of the Kaiser was militaristic, ambitious, and bold; but it embodied also an old-world culture from which neither religion nor certain political rights were excluded. The régime of Hitler, on the other hand, is nihilistic, in that it derives its strength from the denial of all values except the self-evident value of personal power. It is godless. Yet the men who urged U. S. soldiers in 1917 to face death against an ordinary emperor, whose chief sin was worldly ambition, now conclude that it would be wrong to fight a virtual Antichrist whose doctrines strike at the base of the civilization which the church has done so much to build.

In reply to this the pastors plead human fallibility. Indeed no one can expect them to be infallible, but an examination of their plea sheds light on their predicament. In an effort to clarify the situation last October *Fortune* wrote to 137 pastors of the nine major denominations and asked them to elucidate their attitudes toward war. From this request we received an amazing 65 per cent. reply, mostly in long, painstaking letters: there can be no question as to the church's sincerity and earnestness. But the vast majority of these earnest respondents had a peculiar complaint, namely, *disillusionment* after the World War. This, they said, accounted largely for their change in attitude between 1917 and 1939.

But it is pertinent to ask: disillusionment in what? It was fair enough for the doughboy to be disillusioned because nothing turned out for him the way it was promised. It was fair eough for taxpayers and bondholders to be disillusioned because they lost their money. It was fair enough for statesmen, even, to be disillusioned, because they tried to set up an international system of peace—and failed. Disillusionment, indeed, might be expected of the laity, who had tangible hopes for a better world, which were not fulfilled. But is disillusionment a proper plea for the church to make? If the pastors had had genuine spiritual grounds for urging our participation in the last war they would not now be disillusioned; for the spiritual fight is an endless fight, the kingdom of heaven is infinitely far, and the loss of one battle, no matter how costly, cannot be accepted as definitive. After nineteen hundred years of struggle we cannot surrender our spiritual values, and if we must be killed in order to preserve them—which is what the church said—we must not be disillusioned by temporary failure. It is for the flesh to be disillusioned, not for the soul.*

Secondly, if the pastors were not reasoning from absolute spiritual grounds last time, how can we be sure that they are doing so this time? Their position today is almost exactly what it was in 1914, and their arguments are almost the same. How much will it take to get them over on the other side of the fence? The answer would seem to be clear: the pastors will go over to the other side when, as, and if the people go over to the other side.

Indeed, the pastors are not talking about the soul at all, they are talking about the flesh. They are talking about the same thing that the American industrialist talked about when he too urged us into the last war, and the same thing that he talks about now when he urges us to stay out of the present one. In both cases—but especially in the present one—industry has provided a leadership at least as effective, and based essentially upon the same arguments, as that of the church. Industry wanted to save democracy in 1917 by fighting; it now wants to save democracy by not fighting.

Thus the flock is leading the shepherd. And this circumstance in turn has two results, which, if they are not corrected, will carve themselves deeply in human history.

The first result is, as already indicated, a rise in materialism. No matter how well-

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**It is pertinent to note that the Catholic Church, with its concept that there may be such a thing as a righteous war, escapes the inconsistency that gives rise to this charge of Failure of Absolutes (as do Christian pacifists). But no denomination in the U. S. escapes the second charge of Failure of Leadership.*

PERSONS

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Professor Elmer A. Leslie of Boston University School of Theology took part in the Thanksgiving Day service for the American community in the Peking Union Medical College auditorium on November 23. With him on the platform were Rev. John D. Hayes of the Presbyterian Mission, Robert L. Smyth, first secretary of the American Embassy, Colonel Allen T. Turnage of the Embassy Guard, and Dr. W. B. Pettus of the College of Chinese Studies.

Mrs. J. Franklin Knotts of Newtonville left on Tuesday of last week for Chester, W. Va., to attend the funeral of her sister, Mrs. Ella Stewart.

Bishop and Mrs. Ralph S. Cushman of St. Paul, Minn., have a new grandson—Robert E. Cushman, Jr., born December 22 to Rev. and Mrs. Robert E. Cushman of South Meriden, Conn.

Mrs. Herbert F. Milligan, wife of the Methodist pastor at Kennebunk, Maine, has been under treatment at the Deaconess Hospital in Boston for several weeks.

Mr. and Mrs. William H. Northridge, who have been actively identified with the work of Trinity and Wesley Methodist churches in Worcester for more than thirty years, will celebrate their fiftieth wedding anniversary on Thursday of this week, January 4, at their winter home, 170 29th Avenue, North, St. Petersburg, Fla.

The death of Rev. Alpha G. Kynett, widely known in Methodism for many years particularly as a member of the administrative staff of the Board of Home Missions and Church Extension, occurred on Tuesday of last week, December 26, at the home of his daughter, Miss Eleanor G. Kynett, in Philadelphia, Pa. Dr. Kynett was born in Davenport, Iowa, eighty-one years ago, the son of Rev. Alpha J. and Althea P. (Gilruth) Kynett. After graduating from Wesleyan University in 1878, he took up the study of law, but afterward turned to the ministry and in 1884 received his divinity degree from Drew Theological Seminary. Honorary degrees were later conferred upon him by Ohio Wesleyan University, Cornell College, and his alma mater, Wesleyan. His entire ministry was spent as a member of the Philadelphia Conference. From 1884 to 1901 he labored in the pastorate and from 1901 to 1907 as presiding elder. His long service with the Board of Home Missions and Church Extension began in 1907, when he was made recording and field secretary of the new board, which post he held until 1916. For the next three years he was Centenary representative and assistant treasurer of the board, and from 1919 until his retirement in 1929, assistant in church extension. He was a member of the Board of Church Extension and the successor Board of Home Missions and Church Extension from 1896 to 1916, of the Missionary Society and the successor Board of Foreign Missions from 1904 to 1912, and of the Board of Temperance, Prohibition, and Public Morals from 1916 to 1924. He was a delegate to the General Conferences of 1904, 1916, and 1920, and to the Ecumenical Conference of 1911. Dr. Kynett was twice married—first to Elizabeth H. Hardy of New York, and after her death to Catharine A. Hardy. He is survived by three daughters, Miss Kynett, Mrs. John V. Van Tine, and Mrs. F. Pierce Coggeshall, and two sons, Willard C. Kynett of Washington, D. C., and Gerald P. Kynett of Philadelphia.

Miss Margaret Hermiston, New England Branch missionary on furlough from Roorkee, India, recently underwent an operation at the Deaconess Hospital in Boston and is now convalescing satisfactorily at the home of her sister, Mrs. A. A. Russell, Spinney Avenue, Plaistow, N. H.

Rev. A. J. Weeks, editor of *The Southwestern Advocate* of Dallas, Tex., and for years a prominent figure in the former Methodist Episcopal Church, South, died recently at his home, following a heart attack. He was in his seventy-first year. Dr. Weeks had long been active in Ecumenical Methodist affairs and at the time of his death was secretary of the Western Section of the Ecumenical Methodist Council. In May, 1938, he attended the Aldersgate Commemoration in England as a representative of the Western Section of the Ecumenical Council.

Dr. Arnold S. Nash, former staff member of the British Student Movement and at present visiting lecturer at Berkeley Divinity School, New Haven, Conn., and Dr. Herbert A. Gezork, formerly director of the Baptist youth organization in Germany, now professor of social ethics at Andover Newton Theological School, will be the speakers at a Post-Amsterdam Meeting to be held at Old South Church, Boston, Friday evening, January 12, at eight o'clock. Dr. Nash is general secretary of the Church of England Moral Welfare Council, which seeks to coordinate the thought and action of the church in relation to the place of marriage and the family in Christian life. The subject of his address will be "The Significance of Amsterdam to the World of Today." Dr. Gezork will speak on "Amsterdam and European Youth."

Edith G. Dorchester, widow of Chester O. Dorchester, died December 13 at the home of her sister in Boston, after a brief illness. Mrs. Dorchester was born in Brookline sixty-nine years ago, the daughter of Sylvester and Mary Ross Kimball. In 1892 she was married to Chester O. Dorchester, son of Rev. Daniel Dorchester. She spent the last twenty years of her life as a resident of Newtonville and during that time had been an active worker in the Newtonville Methodist Church. A devoted believer in missionary work, she served for several years as treasurer of the Woman's Foreign Missionary Society. Mrs. Dorchester is survived by a son, Stanley Dorchester; a daughter, Jean (Mrs. Harry A. Hanson), of Pauri, Garhwal, India; a brother, George H. Kimball, and three sisters, Mrs. Edward Hobart, Mrs. William T. Rich, and Miss Alice Kimball; also several grandchildren. Funeral services were held at the Newtonville church on Friday afternoon, December 15, Rev. J. Franklin Knotts, pastor, and Rev. L. W. C. Emig, former pastor, officiating. Dr. Emig made the address. Burial was in Newton Cemetery.

Hersey Egginton was recently elected president of the Methodist Hospital of Brooklyn, N. Y., succeeding the late Frank A. Horne. Mr. Egginton, a New York lawyer, is a member of New York Avenue Methodist Church, Brooklyn. He is the fourth president the hospital has had since its beginning in 1881.

When Bishop Ivan Lee Holt visited the La Grange Methodist Church, in La Grange, Ill., on Sunday, December 10, in connection with the meeting of the Council of Bishops, he did not know that he would be participating in a unique experience. At the morning service the pastor, Rev. Charles Drake Skinner, invited the bishop to join in welcoming a young couple into church fellowship. The young people were children of ministers of the former Methodist Episcopal Church, South. The husband was the son of the late Rev. William Jeffer

son Parvin of the Missouri Conference, and the wife was the daughter of Rev. B. P. Taylor, pastor of the Johnson Memorial Church of Huntington, W. Va., and a member of the Uniting Conference. Both these families have been friends of Bishop Holt's for many years. The La Grange Church has several families from the Southern Branch of Methodism, and one Sunday the pastor received members from all three branches at the same time. In addition to preaching at the morning service, Bishop Holt gave the address at a vesper service in the afternoon for a group of churches. There were ten clergymen present at that service.

Rev. Ira W. LeBaron of the New England Southern Conference writes that his address for the winter is Crescent City, Fla.

Wesley Methodist Church, Springfield, has lost its oldest member in the death of Mrs. Maria T. Johnson, which occurred on Tuesday of last week at the Springfield Hospital, where she had been a patient for several months following the fracture of a hip as the result of a fall. Mrs. Johnson passed her 101st milestone last May. Her membership in the Methodist Church covered a period of eighty-six years. She was an active worker in and a regular attendant at the church as long as she was able. The service of memory was conducted by Rev. John Hoon, pastor of Wesley Church, on Friday afternoon at a Springfield funeral home.

Rev. W. F. Preston, minister of the Graniteville Methodist Church, is conducting the daily "Morning Devotions," under the auspices of the Lowell Ministers' Association, this week, at 9.45, over WLLH, Lowell.

Miss Christina Philip, managing editor of *The Christian Register,* was united in marriage on Christmas Day to Rev. Rowland Gray-Smith, head of the department of philosophy and religion at Emerson College, and minister of the First Congregational Parish, Unitarian, in Sharon. The wedding took place in Washington, D. C. Dr. Gray-Smith was formerly a member of the editorial staff of *The Christian Register.*

Eugene D. Lacount of Somerville, who died New Year's Eve at the home of a granddaughter, Mrs. Philip W. Card of Arlington, after a short illness, was the last surviving charter member of College Avenue Methodist Church, West Somerville, and the founder and first president of its Lacount Men's Class. Mr. Lacount had lived a long and active life of ninety-five years. He was the son of a Methodist preacher, Rev. William F. Lacount of the New England Conference; the father of a present member of that Conference, Rev. J. Edwin Lacount of Whitinsville; and the grandfather of Mrs. J. Rex Shepler of Jamaica Plain, whose husband, Rev. J. Rex Shepler, also is a member of the New England Conference. Mr. Lacount was a Civil War veteran, having enlisted at the beginning of the war when he was attending Wilbraham Academy. On March 16, 1870, he married Caroline S. Marsh of Dudley, and the following November they established their home in Somerville. Mrs. Lacount died in 1937. For sixty years Mr. Lacount was connected with the bedding manufacturing business in Boston. He is survived by two sons, H. Osgood Lacount of Somerville and Rev. J. Edwin Lacount; two daughters, Miss Gertrude E. and Miss Helen L. Lacount, both of Somerville; five grandchildren, and six great-grandchildren. Funeral services are to be held Wednesday afternoon in College Avenue Church, with the pastor, Rev. Archiver J. Strait, and two former pastors, Rev. George E. Heath of Worcester and Rev. Lynn J. Radcliffe of Syracuse, N. Y., officiating. Burial will be at Mount Auburn.

EVENTS

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On Sunday evening, January 14, in connection with the thirty-second annual meeting of the Home Missions Council and Council of Women for Home Missions, to be held at the Hotel Severin, Indianapolis, Ind., January 11-16, there will be a Missionary Mass Meeting with an address by Bishop Francis J. McConnell on "Home Missions and World-Mindedness." The meeting will be held at the First Baptist Church.

Forty-three persons, the majority of them adults, were received into the membership of the Federated Church at Winchester, N. H., Rev. H. E. Mayo, pastor, on Christmas Sunday. This represents a ten per cent. increase.

"The Church in a World at War" was the topic of discussion at a banquet and forum held in Woodbury Memorial Hall, Grasmere, N. H., on Tuesday evening, December 12, under the auspices of the Ladies' Aid Society of the local Methodist Church. Speakers were Rev. Charles C. Chayer, Rabbi Abraham Heftiman, and Roland Schoepf of St. Anselm College, all of Manchester, N. H. Mrs. Miriam S. Coller and Rev. William Nietmann were in charge.

Rev. P. H. Lush, pastor of the Methodist Church in Oakland, Maine, has had amplified chimes installed in the tower of that church. The chimes are played fifteen minutes before worship on Sunday morning and a half-hour each Sunday evening. During Christmas week they were played fifteen minutes a day. Among the large number of people expressing satisfaction and gratitude for such service, at least four have made a substantial contribution toward electrical recordings. The chimes are the first of the kind to be installed in any Methodist church in Maine and are believed to be the first to be installed in any church in the state.

On Christmas Sunday morning Rev. John C. Wingett, pastor of the Newton Center Methodist Church, announced as a Christmas gift from the parish to the congregation that, the day before, the treasurer of the church had mailed his final check liquidating all mortgage indebtedness of the church. The congregation rose and sang "Praise God, from whom all blessings flow."

An emergency conference to express the voice of the Christian religion concerning the war and its relation to the life and future of the American people has been called by the United Christian Council for Democracy. It is to meet in Cleveland, Ohio, January 23-25, according to an announcement by the chairman, Professor Reinhold Niebuhr. The conference will deal with the attitude of the churches toward war and peace and such domestic problems as civil liberties, anti-Semitism, and the relationship of the churches to labor organizations and the unemployed. On the program are such well-known figures of the religious world as Bishop Francis J. McConnell and Bishop Edgar Blake of The Methodist Church; Bishop Beverly Tucker and Bishop William Scarlett of the Episcopal Church; Professor Harry F. Ward and Professor Niebuhr of Union Theological Seminary; Rev. James Myers, industrial secretary of the Federal Council of Churches; and Rev. Charles C. Webber of the Methodist Federation for Social Service. Details of the program may be secured from Rev. Richard Morford, 22 Forest Avenue, Albany, N. Y.

FLASHES FROM THE PRESS OF THE WORLD

Editorials from Papers at Home and Abroad

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Where Prosperity Is

[*The Springfield Republican,* Springfield, Mass.]

From the *Wall Street Journal* this glad news is extracted:

> E. I. du Pont de Nemours & Co., America's chief chemical producer, is closing the year with the largest earnings and the largest dividend distributions in its history. Earnings of Du Pont this year have been derived entirely from domestic peace-time business, with no stimulus from anything that could be considered as war orders.

This company does have a large investment in General Motors, but its earnings are mainly in the chemical industry. Chemical profits are at new high levels. But these have not reflected thus far the removal of the embargo on the export of munitions. The *Journal* is authority for the statement that "Du Pont has taken little export business above its normal levels since the outbreak of war, as demand from established customers, principally in this country, has taxed productive capacity."

Inasmuch as the Du Ponts have for six years been much worried about this country under its present government, it is a pleasure, furthermore, to observe their own continued and great prosperity.

Commemorating Jesus

[*Boston Transcript,* Boston, Mass.]

Nineteen hundred and thirty-nine years ago next Monday Jesus of Nazareth was born in a world enamored with power and the doctrine of force. The Roman Empire was at its heyday. Yet there were strange forebodings among the rulers when a star of unusual brightness shone above Bethlehem. A child who would some day be King had been born, and then, as today, those who enjoyed power thought they could black out Jesus—at His birth.

They failed, and Jesus gave the people a message more tenacious and beloved than any message that has ever been given to men. He liked to go among the poor better than among the comfortable and well-fed; He taught that spiritual attitudes were more important than ceremonials and that motives figured larger than gifts placed ostentatiously upon the altars.

At the height of His power, He gave men who thought they were blind their sight. His ability to let light into dark places was a demonstration of His power over blackouts.

They managed to crucify Him very early in His career. Was He not a leveler of classes? an enemy of the state? and a threat to the law? So they crucified Him, and Pilate warned his soldiers to go to the sepulcher to "make it as strong as you can." But the stone was rolled back and they have been crucifying Jesus in the marketplace ever since, and always He rolls the stone away.

This Christmas we are observing the birth of the man whose message of life, love, and truth has evaded all the Goebbelses and Stalins of the ages.

We observe Christmas at a time when hate, greed, and sheer confusion have forced certain great centers of our civilization to live in a state of nightly blackout. Many good people sense a brutal irony in the effort to commemorate the Prince of Peace at this particular moment when "ignorant armies clash by night," and when all the usages of man's brains and earth's bounty are being turned to the task of killing and destroying. Yet, if the triumph of Jesus means anything it means that the stone can always be rolled away from the spirit of the man who lives in God.

Indeed, the chaotic state of the world this Christmas is an affirmation of all that Jesus preached. The Nazarene laid down certain rules to be followed by men; He placed upon them the human burden of perfection. If men could break these spiritual laws and fall short of the ultimate Christian goal without suffering, then the teaching of Jesus would be without validity.

All men must share responsibility for the condition of the world today. We have our atheistic Stalins, our mystic Hitlers, and our Machiavellian Mussolinis, who make outright war upon the Christian spirit of men. We also have our leaders who walk only part way with Jesus. Nowhere do we find among our leaders or among the followers those men who have completely "reconciled themselves to their brother."

It is not strange, therefore, that men suffer. Jesus quite plainly revealed what manner of man can roll the stone away. We need not despair until we behold the fate which is finally meted out to men after they have met Jesus' command to "be ye perfect, even as your Father in heaven is perfect." All that should dismay us this Christmas is the slowness with which man seeks this perfection.

Ministers Renounce Their Titles

[*The Christian Century,* Chicago, Ill.]

Ministers of a Michigan city have voted to dispense with the title "Reverend" in direct address and in referring to one another publicly. Considering the literal implications of that title, it is strange that the Protestant ministry—a modest company, believe it or not—have not long since risen against it. "Reverend" is, of course, the English form of a Latin gerundive, and it means "deserving to be revered." It seems rather inconsistent to repel so indignantly the title "Father," and yet smilingly accept the ascription "Thou who deservest to be revered," and to put the same on one's calling cards and professional stationery and church bulletin board. Of course the preachers have no thought of demanding reverence when they use the term, nor has anyone any idea of giving it when it is used. It is just another illustration of how words change, or lose, their meaning. What probably bothered the Michigan ministers more than the implicit arrogance of the title was the growing habit of addressing ministers as "Reverend Smith." This is an odious practise which, beginning with the illiterate and the unchurched, has spread in recent years until one is no longer safe from it even in the columns of metropolitan dailies or on the platforms of urban churches. There is no use in arguing against a trend of that kind. It is wrong, but usage will soon make it right. Even when it becomes right it will still be an abomination. "Reverend Smith" is as bad as "Honorable Jones," and no one has yet reached that depth of linguistic depravity. The only way to prevent this shocking abuse of language is to cut out "Reverend" entirely. The men of Michigan are on the right track. They suggest cutting out "Doctor" also. That would have the merit of avoiding some confusion, but perhaps, if a title for preachers is needed, it would be better to call them all "Doctor." Why not? They are teachers, aren't they? Or ought to be.

Insidious Short Waves

[*The Churchman,* New York, N. Y.]

B. E. Lucas of the *Chicago Times* listens all day to foreign short-wave broadcasts and writes a column for his journal under the caption "We're Listening." In a recent article in *Editor & Publisher* he declares that millions of Americans are regular listeners to foreign short-wave broadcasts. "They form the nucleus," he says, "on which foreign propaganda is working with all its might to mold foundations for coming national and international events." If anyone doubts that so many of our fellow citizens are listeners, Mr. Lucas suggests that the facts will dispel the doubt; foreign news broadcasters are in constant receipt of letters from their American listeners. "Berlin feels so good about these letters," he writes, "that they are weekly putting a fellow at the mike who addresses 'Harry in Iowa,' speaks a flawless Mid-Western accent, and is hearty enough to invite 'bouquets or brickbats regardless.'" Mr. Lucas does not contend that "American listeners fall for foreign propaganda 100 per cent." But out of his experience he does insist that doubts are raised. . . . The article is a demand on newspapermen to keep up "the great tradition of the American press as the watchdog for democracy and liberty." Mr. Lucas's admonitions are timely and shouldn't be brushed aside because the foreign news propagandists occasionally make such breaks as that when Berlin, not knowing that camera men had been on the spot, announced that the "Admiral Graf Spee" had not been damaged!

War and the Verities

(Continued from page 12)

et the hard saying for the pacifists, "Think ot that I am come to send peace on earth: came not to send peace but a sword." Of ourse. For he held that there is evil in the vorld—evil not due to ignorance or envi-onment or economic pressure. It is always ossible to have peace at the price of decency nd. justice. But the assertion of a moral rinciple is always a declaration of war.

Few modern pacifists manage to get them-elves crucified. A few, however, have done o; and them I honor. But the typical paci-ist rôle of today is played in the Christian lrama not by Christ but by Pilate—Pilate vho washes his hands of responsibility, efuses to face the issue, and turns over a nan in whom he can find no evil to a mob linded by hatred.

The command "Love your enemies, bless hem that curse you, do good to them that ate you, and pray for them which despite-ully use you, and persecute you" is an deal toward which we all should strive, ut it becomes valid as a practical rule of onduct only in a society where sainthood s universal. It is one thing to "resist not vil" that is done to one's own person; it is nother thing to stand passively by while ne's family and friends and countrymen—till loving life, still unready to die—are ortured and imprisoned and done to death; vhile innocent children must suffer the far vorse fate of having their minds enchained nd deformed—as far as mind can be cor-upted by external forces—by enforced gnorance, by vicious lies that they have no neans of detecting, and by the degrading assions to which ignorance and misbelief ive rise. Once more it must be asked, What alternative can there be to forcible esistance? If to refuse that resistance be Christianity, then God forbid that we should e Christians!

War is a horrible business, no doubt: to art, perhaps forever, from those whom we ave lived with and loved; to surrender even emporarily the individual freedom for the reservation of which, among other things, his war had to be fought; to live for months r years in hourly expectation of violent leath; to become as efficient as possible in he business of killing our fellow human eings. But if we believe that there is mean-ng in the world, if we believe that good nd evil are realities and not mere names, f we believe that men are born to be free, hen it is idle to argue that war is unneces-ary, that it achieves nothing, or that it is nchristian. The assumptions are tremen-lous, and many persons are not ready to ssume so much. But if contemporary civili-ation does not finally accept them, then it eserves destruction, and destruction will ome.

War and Peace

(Continued from page 13)

ntentioned our lay leaders may be, this re-ult can scarcely be avoided.

Without spiritual leadership the malad-ustments of our politico-economic system ust inevitably increase; unemployment, ick of opportunity, maldistribution of ealth, and lack of confidence will symp-omize a long retreat; collectivism will grow; nd what remains to us of the Golden Age, hen we were able to *believe,* will be consumed in revolutions and wars. For the solutions to these things do not lie within these things.

Second, so long as the church pretends, or assumes to preach, absolute values, but actually preaches relative and secondary values, it will merely hasten this process of disintegration. We are asked to turn to the church for our enlightenment, but when we do so we find that the voice of the church is not inspired. The voice of the church today, we find, is the echo of our own voices. And the result of this experience, already manifest, is disillusionment. The effect of this experience upon the present generation has been profound. It is the effect of a vicious spiral, like the spiral that economists talk about that leads into depressions. But in this spiral there is at stake, not merely prosperity, but civilization.

There is only one way out of the spiral. The way out is the sound of a voice, not our voice, but a voice coming from something not ourselves, in the existence of which we cannot disbelieve. It is the earthly task of the pastors to hear this voice, to cause us to hear it, and to tell us what it says. If they cannot hear it, or if they fail to tell us, we, as laymen, are utterly lost. Without it we are no more capable of saving the world than we were capable of creating it in the first place.

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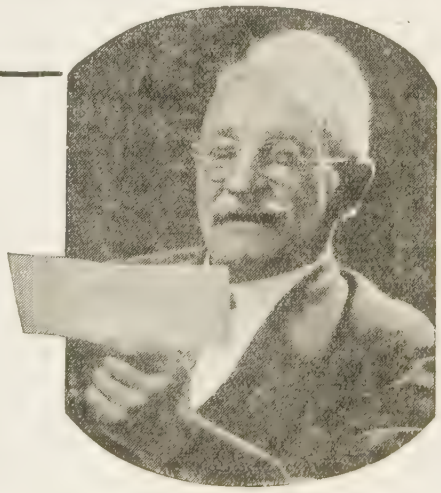

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TWO years ago The Methodist Church decided to put a stop to its mounting losses in average attendance at its Sunday Church Schools.

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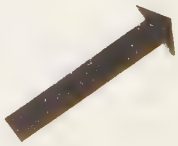
You, MR. CHURCH SCHOOL SUPERINTENDENT, and you BROTHER PASTOR, take this idea to the next meeting of your Church School Board or Educational Council. Get as many as possible of your teachers to pledge themselves to an increased average attendance of THREE BEFORE EASTER SUNDAY, MARCH 24, 1940. Then write us, using the coupon at the bottom of the next page. We will send you materials and suggestions as to methods.

—The Committee on
Church School Advance



A PART OF THE CHURCH SCHOOL ADVANCE

This Church School class, like every other class of the 400,000 in The Methodist Church, can have three new persons in average attendance by Easter, March 24, 1940.

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WHEN you have decided to enroll your Church School in the WIN THREE PROGRAM fill in the coupon below and mail it. The Board of Education will send you suggestions as to methods and an assortment of colorful pennants that your enrolled classes can display on the wall or in the aisles to lend color and enthusiasm to the WIN THREE PROGRAM in your local church.

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The Church School Advance is not interested in padding the rolls with the names of people who never come. Therefore, a person is to be counted in average attendance if he or she is enrolled in the school, attends three times or more in succession, and is still attending by Palm Sunday or Easter, 1940.

FILL IN AND MAIL THE COUPON BELOW

THE BOARD OF EDUCATION
740 Rush Street, Chicago, Illinois

Date .....

Brethren: Our Sunday Church School desires to be enrolled as a WIN THREE CHURCH SCHOOL. We have voted to adopt the goal of THREE MORE IN AVERAGE ATTENDANCE AT EACH CLASS by Easter Sunday, March 24, 1940. We understand that a new person is to be counted only if enrolled in the school, if he has attended at least three times in succession, and if he is still in attendance by Palm Sunday or Easter.

Name of Church School ..... Name of pastoral charge .....

Annual Conference ..... District .....

This report filed by: ..... Title: .....
(Full name)

Street and No. .....

City ..... State .....

..... of our classes are co-operating
(Write number)

SEND TO ABOVE PERSON THE SUGGESTIONS AND THE PROGRAM PENNANTS

That Pension Questionnaire

WEBSTER H. POWELL

Recently a questionnaire was sent out by the Board of Pensions and Relief in Chicago to gather information for pension recommendations to the General Conference of 1940. This was sent to members of Conference, effective and retired, in the Northeastern, North Central, and Western Jurisdictions. More than eighty per cent. of the large response was in favor of retaining the present Divided Annuity Responsibility plan according to which each Conference shall pay the pensions for all of the years of ministerial service rendered therein by men who at the time of their service were effective members of that Conference.

On first thought, this response may be surprising. Of course, many claimants who have had or will have their pensions decreased by the Divided Annuity Responsibility plan are opposed to it. But fully as large a number of claimants have had or will have their pensions increased thereby. Most of these are in favor of the plan. In many instances, how a man answered depended upon which side of a Conference line his pension is.

Apart from personal interest, increasingly it is being recognized as but fair that the Conference in which a man served and received his salary should also pay his pension for those same years. Also, this plan simplifies the making of transfers by eliminating pension matters. This is necessary. That some Conferences have better pension rates than others is not because they are selfish, greedy, unbrotherly, or even rich, as a recent writer in ZIONS HERALD implies, while Conferences with lower rates have no such vices, but generally it is because the Conferences with better rates have worked hard and long to make their rates what they are.

On December 1, 1939, Dr. Thomas A. Stafford, secretary of the Board of Pensions and Relief, met in Boston members of the Board of Conference Claimants, members of the Preachers' Aid Society, and the district superintendents of the New England Conference, and also a representative from each of the following Conferences: New England Southern, Maine, and Vermont. After careful and lengthy consideration of the pension questionnaire, it was voted to recommend to the General Conference of 1940 that the present Divided Annuity Responsibility pension plan and also a suggested plan of annuity distribution which would take a part of the apportionment for Conference claimants equivalent to not more than six per cent. of the pastor's salary and distribute it on a common annuity rate basis to all claimants throughout the Conferencees of the Northeastern, North Central, and Western Jurisdiction be referred to a commission chosen by the General Conference of 1940 to study and report to the General Conference of 1944.

The plan of 1928 fixed January 1, 1929, as the date after which a man's pension claim was not to be transferred with him to another Conference. This was gradually bringing about the Divided Annuity Responsibility plan. The difficulty was caused by the action of the General Conference of 1936 in abruptly precipitating the Divided Annuity Responsibility plan upon the Conferences in full force. This caused misunderstanding. It decreased and increased pensions unexpectedly, and caused confusion and uncertainty in the minds of both ministers and laymen. Hence, there was much dissatisfaction and protest. But now that the shock of the plan and the jolt of getting adjusted to it is past or passing, there is a growing feeling that the worst thing the General Conference of 1940 could do, so far as pensions are concerned, is to tear up all that has been done in 1936 and 1939 and since. It is this tinkering and changing the pension plan that causes so much trouble. No plan will work itself or be easy to operate or be 100 per cent. perfect and satisfactory to everybody or every Conference.

The suggested six per cent. assessment plan (already mentioned) to help needy Conferences would, for example, cost New England Conference about $1000 annually. Should this assessment on the Conferences be deducted from their funds for Conference claimants or be raised by some other method?

Pension responsibility cannot be financially cared for by an act of General Conference any more than governmental legislation can provide financially for pensions. Let California and Ohio bear witness. In this respect an article in ZIONS HERALD of December 6 on "Pensions and the New Church" is interesting. How fine it would be for every man who has served at least twenty-five years in the effective ministry to receive a pension of $700, $800, or $1000! Not too large at all! The writer of that article seems to think it would be an accomplished fact if the General Conference of 1940 but passed a vote that such pensions be paid throughout the whole Methodist Church. To pay such pensions, with present rate of income on invested funds, would require the raising of a fund of $90,000,000 or more, very likely more. This amount would be in addition to the present invested pension funds of the church. The Conference of the writer of that article would be struck cold when given its proportional quota of that fund, for each Conference would be required to do its part and not a few so-called rich Conferences bear the whole burden. There is no magical way of solving pension problems, no short-cut method of raising pension funds. If wishes were automobiles, everybody would have one, and the latest model of the best make.

Bits of Fun

"Mother," asked Dorothy, "if I go to heaven can I take my dolly with me?" "No," said her mother, "dollies don't go to heaven." "Then it's a jolly shame," replied the indignant youngster, "and I'll just take my golliwog and go to the other place!"—*Methodist Recorder,* London.

Cryeng—My wife has been nursing a grouch all week.

Holowynge—Been laid up, have you?—*Advance.*

"Mention twelve animals of the polar region," the examination paper read. The despairing student wrote: "Six seals and six polar bears."—*Exchange.*

Their Comfort---Your Will

Would you help to give comfort to aged preachers and their widows during their declining years?

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A College Professor

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We have noted Christianity as inescapably a factor of great and perhaps decisive weight within the life of a nation. And in diverse situations—as the civilizing agency for a whole people in Fiji; as the only mediator of healing, learning, morality, spiritual ideals amidst tribe after tribe of primitive folk; as the chief source for leadership for public service among a suppressed nation in Korea; as the mightiest single force in the regeneration and emancipation of the largest of all nations in China. In these four contrasted instances notably, and in many others less strikingly, the Christian Church stands forth upon the record of history as a formative influence of quite incalculable dimensions. What would be the status and promise of these nations today had Christianity never come among them cannot be discerned. No acute and impartial observer will question that the changes directly attributable to Christian permeation have worked to the solid advance and advantage of the entire populace. . . .

It would be an exaggeration to say that the only rays of light piercing the gloom of our world's present outlook come from the Christian Movement. But it would be an exaggeration of the truth. There is no other force "spread widely through our contemporary world and disseminating through the whole body of humanity influences for the righting of its wrongs, the healing of its deepest maladies, the bridging of its divisions, possibly even the halting of its fatalistic descent toward conflict and chaos." There is no other agency reaching out toward every corner of the earth, toward every people and every aspect of human life—for health and enlightenment, for reconciliation and redemption. There is no other institution or movement which still holds together the shattered fragments of humanity, as an earnest to all men what God intended the life of mankind to be and what some day the family of nations may become.

The worldwide movement of the Christian Church! There is nothing else like it in all the world. The truth is there is nothing which can so much as be compared with it. With all its divisions, its inadequacies, its apostasies, it is today the greatest power for the uplifting of the life of humanity in every aspect and for the building of a fairer world, for truth, for health, for righteousness, for reconciliation, for holiness, for progress which this planet has ever seen. Its powerful advance, with incalculable benefit to mankind, waits upon our realization of that FACT; for it is a fact. And then, upon our appropriate response to that fact.

Henry Pitney Van Dusen

Prof. Henry Pitney Van Dusen is Roosevelt Professor of Systematic Theology, Union Theological Seminary, New York. He was born in Philadelphia, Pa., and is a graduate of William Penn Charter School, Philadelphia, and Princeton University. He did graduate study work in New College, Edinburgh, Union Theological Seminary, and Edinburgh University. Since 1926 he has been instructor, assistant, associate and full professor in Systematic Theology and the Philosophy of Religion, Union Theological Seminary. He was Associate Executive Secretary of the Student Division of the Y. M. C. A. from 1927–1928.

Dr. Van Dusen is a member of the Board of Trustees of Princeton University, Vassar College, Millbrook School, Ginling College, and The Little School. He is the author of "In Quest of Life's Meaning," "The Plain Man Seeks for God," and "God in These Times."

In 1938–39, Dr. Van Dusen attended the Madras Meeting of the International Missionary Council, and en route visited missionary stations and missionaries in Hawaii, New Zealand, Australia, Netherland East Indies, Malaya, Japan, Korea, China, Burma, Siam, India, the Holy Land, and Egypt.

The Board of Foreign Missions of the Methodist Episcopal Church (150 Fifth Avenue, New York City) invites *you* to make "appropriate response" by becoming a partner in the worldwide movement of Christianity.

A Bishop Prescribes for Church Journalism

[ALBERT C. DIEFFENBACH, in "Religion Today," *Boston Evening Transcript,* December 16]

Methodists listened this week to their new bishop in the Boston Area, Dr. G. Bromley Oxnam. It was at the annual meeting of the Wesleyan Association, a society of laymen which publishes the 117-year-old ZIONS HERALD. The bishop spoke on "'Lords of the Press' vs. The Press of the Lord," chiefly a survey of the state of the church paper in this country.

Among the Protestant denominations, the situation is bad. All the papers are declining in circulation and are facing difficult financial problems. Indeed, church journalism is in an all-time low. Bishop Oxnam divided the independent journals, like the HERALD, from the "official" papers like the four Methodist *Advocates,* which get subsidies from the denomination.

He wants the press independent. But the free unofficial church papers have been disappearing or merging at an alarming rate. The four journals printed in Boston have declined 38 per cent. in circulation since 1922. These are Methodist, Universalist, Unitarian, and Congregationalist organs.

This condition may reflect the life of the churches themselves. The papers may be the imprint of their denominational life. At any rate, things have gone so far, it is time to call the turn. Bishop Oxnam has a proposal. It is for The Methodist Church to maintain the four official journals as at present, and grant subsidies to guarantee the publication of independent papers that have proved themselves worthy. These papers in the six jurisdictions of the new Methodist Church he would put in the hands of editors officially chosen by the church and then given complete freedom in their office. This freedom is the nub of the business. Nobody except administrative officers questions that to put a church paper out as an ecclesiastical house organ with everything channeled and directed by executives is to choke its prophetic breathing, hobble its militant crusading, and mute its evangelical spirit and power.

Just why this is so, some do not understand, but it seems a disposition for men who administer churches to become bound in the meshes of institutionalism. They are prone to work for the church as a corporate or mechanical thing, and make it the end and not the instrumentality of bringing in the kingdom of God. That, they say, is what occurs and has occurred, to the grave impairment of most of the official church papers of the country.

Besides, an official is likely to show the characteristics of conservatism. Institutions of all kinds tend to be static. Anything new is resisted, especially in the realm of spiritual ideas. The Angel Gabriel, it is related, after discovering a new truth, met the devil one morning, and in an enthusiastic greeting said, "I am going to beat you; I have an idea and I am going to spread it!" The devil replied, "You will do nothing of the kind. I'll take your idea and institutionalize it."

So ends many a magnificent proposition, sublime theological concept, forwarding social plan. It is true, many good things fare better. The churches take them up in a period like that, for example, from 1500 to the beginning of the nineteenth century, and make progress on the whole. But in this matter of the church press, it is keenly, even poignantly realized that it must be free. Bishop Oxnam is thinking hard on this crucial situation. He is among the untrammeled, liberated breed of bishops, like his confrères, Bishop Francis J. McConnell and Bishop Edgar Blake. They are magnificent men.

Whether it would be possible for them to persuade the other bishops, some of whom are also genuinely free from ecclesiastical-mindedness, and the laity, in the General Conference that comes next spring in Atlantic City, is a question which Bishop Oxnam raised in his hearers' minds. He is aware of the hazards of institutional commitment. "He who pays the piper can call the tune" is a reality sometimes even in the churches. If it is not a natural law, it is the way men usually behave.

A church ought to be able to say to a man, Go edit that paper, and exercise perfect liberty. It ought to say, We believe that this is the only way to make a real journal and the only means of serving the kingdom of God and of keeping the gospel of Christ pure and disturbing to the world. That means you will be expected to write things that we will often disagree with, sometimes vigorously, but on the other hand if we had a paper in which the editor struck the common denominator and made its contents agreeable in all points, it would not be wort reading.

In a measure it is true that the thing about which men disagree, in religious as i daily journalism, are the things that mak the journals strong and that advance th causes for the common good.

I should like to see the Methodists, no that they are in the process of reorganizin their two united branches North and Soutl and planning the vast world functions c the new church, tackle this problem of th church paper. It appears that the leade value their press far more than most of th denominations.

The churches should look to their paper to follow their ideals; promote human fe lowship and solidarity throughout the worl adhere to Christian principles in thought an action; apply their beliefs to concrete situ tions; see the meaning of religion in gre issues and detect false propaganda; interpr events in the light of Christianity; explai

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It was in ZIONS HERALD that the foregoing were published a decade ago as some of the things that all church papers do. Say it again and again: there is no agency in any church that exceeds in usefulness, or indeed equals in comprehensiveness of service, the church paper. Let the men who have the control and the influence in all the churches see this quickly. May the leaders in The Methodist Church set the example!

A Lifelong Methodist

Mrs. Nellie L. King died November 13 in Millburn, N. J., at the home of her daughter Mary.

Mrs. King was Nellie Louise Kimball of Lynn, Mass., daughter of Charles E. Kimball, long a prominent Methodist layman. Early in life she joined the First Methodist Church of Lynn, and during the years that followed, she never lost interest in the church of her childhood. Shortly after finishing her course at Wilbraham Academy, she married Rev. George C. King, who died nine years later, while pastor of the Methodist Church at East Weymouth.

Mrs. King returned to Lynn to spend many years in making a home for her father. There she worked earnestly and devotedly for the church she loved. Today some who were members of her Bible class recall her with affection and appreciation. Her special interest lay in foreign missions; she was the presiding officer of that society for a time. In 1921 she married Charles A. King, who was president of the board of trustees of Trinity Methodist Church (now merged in Wesley Church), Worcester. After his death in 1934, she went to Millburn, N. J., to live with her daughter.

Although she was in frail health, the six years she spent in Millburn were years of quiet happiness and deep blessing for those who lived in her home or visited there. She was a gifted homemaker, thoughtful, gracious, loving beyond most others. The "cheer of the gospel" never failed her, and led her to meet each day with courage.

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Plan of Annual Conferences

NORTHEASTERN JURISDICTION

Conference	Date	Place	Bishop
Baltimore	June 5	Westminster	Hughes
Central Penn.	April 3	Referred	Hughes
East German	Mar27	Ri'gew'odNY	Flint
E'st'n Sw'di'h	April 3	Worcester	Flint
Maine	April 10	Auburn	Oxnam
New England	May 15	Westfield	Oxnam
N E Southern	June 5	Providence	Oxnam
N'w Ha'ps'ire	April 3	Colebrook	Oxnam
New York	April 11	Referred	McConnell
New York E.	May 15	Brooklyn	McConnell
Newark	April 18	Newark	McConnell
N. New York	May 23	Watertown	Flint
Peninsula	May 22	Referred	Hughes
Philadelphia	Mar. 6	Philadelphia	Richardson
Troy	April 4	Saratoga Sp.	McConnell
Vermont	May 29	Montpelier	Oxnam
Wyoming	April 3	Athens	Richardson

CONFERENCES ABROAD

Eastern Asia Central Conference

Japan Miss. Council	January 3	Referred	Moore
Korean Miss. Council	January 18	Seoul	Moore
China	January 31	Shanghai	Moore

Germany Central Conference

N E Germany	March 7	Danzig	Melle
Cent G'rmany	June 6	Zwickau	Melle
So. Germany	June 13	Stuttgart	Melle
S W G'rmany	June 27	Kreuznach	Melle
NW G'rmany	July 4	Kiel	Melle

Stockholm Area

Denmark	June 12	Odense	Wade
Norway	June 19	Oslo	Wade
Sweden	June 26	Referred	Wade
F'nl'd Sw'di'h	July 3	Abo	
Finland	July 10	Helsinki	
Baltic & Sl'vic	July 17	Kaunas	
North Africa	October	Tunis	

Church Register

BOSTON METHODIST SOCIAL UNION —Monday, January 15, Jacob Sleeper Hall, 688 Boylston Street. Speaker, Bishop Paul B. Kern of Nashville, Tenn.; subject, "The South Salutes the New Methodism." Reception at 5.30; dinner at 6.15. For tickets ($1.15 to members and $1.50 to non-members), apply before Friday, January 12, to the secretary, Dr. Kenneth C. Reynolds, 9 Seneca Road, Winchester (tel. Winchester 1741-M), or care of Massachusetts Institute of Technology (Kirkland 6900).

STEWARDSHIP EDUCATION — The Layman Company, which has distributed many millions of pamphlets on the tithe, now announces an attractive series, at so low a price that distribution to an entire church through ten weeks costs only three cents and a half per family. A set of samples containing 31 eight-page pamphlets and 25 two-page tabloids, including 16 in new type form and just revised, will be sent to any address, postpaid for 40 cents. When you write, please mention ZIONS HERALD, also give your denomination.

THE LAYMAN COMPANY,
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Births

HILTON—December 26, to Rev. and Mrs. Burt L. Hilton of Fall River, a son, Wesley Ward.

Miscellaneous Advertisements

CHURCH FURNITURE—Pews, pulpits, pulpit chairs, communion tables, altar vases, altar crosses, baptismal fonts, folding chairs, Sunday school furniture. We allow for or sell your old equipment. Catalog and details on request. Redington Co., Department 402, Scranton, Pa.

BOOKKEEPER—Burdett graduate, seeks job on not-what-do-I-get-but-how-much-can-I-serve basis. Check my references. Address Box S, ZIONS HERALD.

FOLDING CHAIRS—Brand-new steel folding chairs. Full upholstered back and seat. Rubber feet. Send for sample. $16 dozen. Redington Co., Department 55, Scranton, Pa.

BOSTON UNIVERSITY

"NOT ONLY GREATER THAN ANY OF ITS PARTS
BUT GREATER EVEN THAN THE SUM OF THEM"

Its alumni serve the world

COLLEGE OF LIBERAL ARTS

The College of Liberal Arts is, in a sense, the central core of undergraduate study at Boston University. Among the 5,700 or more men and women who have received a Boston University degree for study in this college, many have given evidence of the inspiration to serve which they received while students.

Here are a few who have risen to places of national importance—all Boston University graduates from the College of Liberal Arts: one of the leading economists of our time; a woman whose pioneering in the field of social work has gained international recognition; the head of one of the great American missionary organizations; the director of one of the most important archeological projects in history; a statistician of international fame; a poet, and a university president. These examples, chosen at random, suffice to indicate that graduates of this department of Boston University have led the way in a variety of fields as wide as life itself.

In considering these leaders, however, it would be folly to neglect the thousands who have been destined to fill less conspicuous places in our national life. Among them, too, are many whose college training has enabled them to exert an influence for good over their fellow men—even if it be only among the man's neighbors and business associates. Who can estimate the value to society of educated wives and mothers in the home, women educated under the standards and ideals of Boston University?

Men and women in all walks of life who carry with them some spark of the cultural impulse they first received at the Boston University College of Liberal Arts are spreading on a smaller scale the same inspiration as is broadcast throughout the land by the great leaders who have risen among them.

1.

This is the first of a series of eleven statements designed to acquaint the public with the service of Boston University to all branches of human life today.

Where there's a will, there's a way!

REMEMBER
BOSTON UNIVERSITY
IN YOUR WILL.